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THE MISSIONARY HERALD

Volume CI MAY, 1905 Number 5

THE cut on our cover this month is from a photograph sent us by Dr. Van Allen, of Madura, and represents a native assistant counting a contribution made to the Christian hospital at Madura by a native prince, the Zemindar of Saptur. According to native custom, the accountant places twenty rupees in a pile, four piles being placed in a group, and on the top another pile of the same amount, so that each group represents 100 rupees. There are 2,000 rupees on this box and tray. The whole contribution of this zemindar was 5,000 rupees, or $1,666. This hospital is winning the high esteem of all classes in Southern India, and they give to it liberally, though they are well aware that it is thoroughly Christian in its purpose, and that the gospel is preached in its precincts every day in the year.

Counting the Rupees

A FRIEND of the Board has suggested to us that, in view of the present high prices of good financial securities and the low rates of interest obtainable, the present is a favorable time for those who must secure a reasonable income during life, but who desire ultimately that their principal shall go into mission work, to make a change in their securities, and now avail themselves of the "conditional donation" plan offered by the American Board. This plan is, first of all, safe; it prevents all care and perplexity on the part of the donor, and provides a better income than can, in ordinary cases, be otherwise secured. The Treasurer of the Board will gladly correspond with any who desire to inquire further about this plan.

Conditional Gifts

IN response to the request in our last number for bicycles to be sent to missionaries in the foreign field, we have received no less than nine offers, which will more than supply all the calls now in hand. Other requests may come from the fields as soon as it is known that there is such readiness to meet them. Many thanks to these kind donors. But we shall have to add that not a single offer of a kodak has been received. This would seem to indicate that people prefer to retain their photographic apparatus rather than their wheels. It is seldom that we make requests of this kind without numerous responses. This leads to another request, namely, for a secondhand communion service, for which a call has come from South Africa.

Enough for the Present

Statements from the Prudential Committee

It is not necessary in our editorial pages to comment upon the discussion which has been occasioned by the large gift made for educational institutions in foreign lands, under the care of the American Board. The press of the country, both secular and religious, has discussed the question of the acceptance at great length and on both sides. From the point of view of the Prudential Committee and the executive officers of the Board, three points may be here stated: (1) The right of protest against any proposed action of the Committee is clearly recognized, and every protest presented is entitled to careful consideration. (2) In this particular case there is also full and cordial recognition of the sincerity of purpose and conscientious convictions of those who have presented their protests against the acceptance of the gift. (3) The Prudential Committee, to which body the Board commits the duty of administering its affairs, is obliged to decide what shall be done in accordance with its own convictions. As trustees it could not decline to act, or long postpone its action. In the case now before it, after considering the protest made by a committee of gentlemen, a reply was drafted and approved March 28, but in deference to a request from those who had presented the protest final action was postponed for two weeks. Further consideration did not change the convictions of the Prudential Committee, and accordingly on April 11 it adopted unanimously the report of its sub-committee, which is printed in full on pages 227–232. At the same time it adopted a further statement covering points presented by the protesting brethren. This statement is also printed in our pages as the reply of the Prudential Committee to the great number of communications addressed to it, whether for or against the action it has taken. No suggestion has gone from the Rooms of the Board to Corporate Members or to others that a response be made as to the proposed action of the Prudential Committee. Nevertheless, before the final action was taken, by letters or telegrams or in other ways, word has been received from 189 Corporate Members — of whom 164 (86 per cent) approve the acceptance, and 25 (14 per cent) disapprove.

International Missionary Union

The annual meeting of this International Missionary Association will be held as usual at Clifton Springs, N. Y., the date fixed being June 7–13. For further information in regard to the meeting and the persons who are invited, address C. C. Thayer, M.D., Clifton Springs, N. Y.

Seaside and Mountain Rests

Missionaries on furlough, and others who are affiliated with them, are often inquiring about resting places for the summer which shall be healthful and attractive, yet not beyond their means. To those who like the seaside, we can heartily commend the "Minnie's Seaside Rest" at Old Orchard, Me., a property which has been generously passed over to the American Board by Mrs. Charles Green. It is still to be conducted on interdenominational lines, and will be under the general care of Mrs. Green, who may be addressed at Minnie's Seaside Rest, Old Orchard, Me. The house will be open the first of July, and the price for

board will be five dollars a week for missionaries, and seven dollars for other Christian workers. It is a charming resort, and close upon one of the best beaches on the New England coast. For those who prefer high altitudes we can commend the "Mountain Rest" at Goshen, Mass., which is under the general care of the International Medical Missionary Society, best known as Dr. Dowkontt's Society. This Rest is about thirty miles from Northfield, and some 1,500 feet above sea level, in a region looking out upon the Berkshire Hills. Many missionaries have found a delightful and restful home at this place, among whom, last year, were Rev. and Mrs. David S. Herrick, of the Madura Mission. Mr. Herrick writes of the place as "a natural sanitarium, where one may find rest for body, mind, and spirit." Information may be obtained by addressing Dr. George D. Dowkontt, 288 Lexington Avenue, New York City.

The Encyclopedia of Missions

Since our notice of the Encyclopedia of Missions, printed in our February number, we have had opportunity to consult the volume more deliberately, and have been strongly impressed with the great value of the work. One who knows anything of missions cannot fail to be struck with the vast amount of information brought together in its pages. All the great subjects which should be covered in such a volume are treated in sufficient amplitude, the condensation used not being carried to an extent which sacrifices clearness and accuracy. Of course there are omissions, but more and more we are impressed with the fullness of the treatment. We are glad to find in the *Church Missionary Intelligencer* a review of this encyclopedia, covering seven pages, written by Eugene Stock, the historian of the Church Missionary Society, who is the most encyclopedic man now living on the subject of missions, in which he commends most heartily this volume in saying that he "finds himself eager to praise it." Referring to the admirable articles in the volume on the different missionary societies and their work, Mr. Stock says he does not "believe that a better summary of the Church Missionary Society's history and principles and work could be given in thirteen columns, even by a writer in the Mission House of the society in Salisbury Square." This surely is strong commendation from high authority, and Mr. Stock can rightly say, "Certainly, students of missions could scarcely lay out twenty-five shillings better than by at once buying it."

A South African Commission

Nearly a year and a half ago Lord Milner, the British High Commissioner in South Africa, appointed a special Commission to examine and report upon the administration of native affairs throughout the whole South African district, including Rhodesia. Sir Godfry Langden was chairman of the Commission, which on February 8 published its report at different centers in South Africa. No clergyman and no missionary sat upon the Commission, but hundreds of witnesses were examined in all sections of the country. A copy of this report has come to hand, but it is too voluminous for immediate examination. Dr. Wilder, of Chikore, has sent us a few extracts from the report which indicate something of its character. In view of the well-known preju-

dices of a large portion of the white population in South Africa, the report is more favorable to missionary work than might have been expected, and Dr. Wilder believes that, inasmuch as these are the findings "of the least prejudiced and best informed portion of the community, all friends of the aborigines may take courage." Here are two of these extracts:—

"The Commission, in view of changes in the family life and habits of the heathen, recommends the encouragement of religion and education, the adoption of any measure calculated to preserve the inviolability of the marriage tie, the support of the authority of parents and guardians over minors, the enforcement of laws against immorality and drink, and the preservation of the natives' sense of self-respect by sympathetic recognition of any legitimate aspirations and by assistance in any well-regulated plans for their material welfare."

The Commissioners further consider that "hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals," conditioned, however, by the reservation that: "It is true that the conduct of many converts to Christianity is not all that could be desired, and that the native Christian does not appear to escape at once and entirely from certain besetting sins of his nature; but, nevertheless, the weight of evidence is in favor of the improved morality of the Christian section of the population, and to the effect that there appears to be in the native mind no inherent incapacity to apprehend truths of Christian teaching or to adopt Christian morals as a standard." The report recommends that regular moral and religious instruction should be given in all native schools. It is to be hoped that the several British colonies in South Africa will act immediately and energetically in the line of these recommendations. If they do, a better day will soon dawn in all that region.

Opium in China

The wrong done to China by forcing upon her the opium treaty of 1841 will not cease to disturb the conscience of the people of Great Britain until the treaty is abolished. That it will be abolished sometime we have little doubt, for truth and righteousness will ultimately prevail. Special pressure is to be brought upon Great Britain at the present time to bring about this happy result speedily. It is said that Japan proposes to ask the United States to join with her in interceding with Britain in this matter. The poverty, desolation, and woe among the Chinese caused by the use of the drug are terrible beyond description. It does not meet the case to say that China is now cultivating the poppy to such an extent that she can obtain a supply without the Indian product. The Chinese will never forgive Britain for compelling them to receive the foreign product until she ceases such compulsion. No doubt Great Britain would annul the obnoxious treaty at once were it not for what are regarded as the necessities of revenue in India. But there is no necessity which involves a wrong like this. Let the prayers of Christians in all nations join with those of the Christian people of Great Britain, who deplore the position of their government, in seeking such influences from above as shall lead those in authority to abrogate the unrighteous treaty.

Rev. Charles Hartwell

SINCE the obituary notice of Rev. Charles Hartwell was given in our last issue, letters have been received from Foochow giving some details of his death and of the funeral services that followed. The Chinese funeral on February 1 was held in the Peace Street Church, after which the Christians, with the preachers and pastors, in mourning apparel, preceded the coffin to the American Consulate. The military band, by direction of the Viceroy, headed the long procession. At the services at the Consulate were assembled a large body of missionaries, representing the three missions working in the Fuhkien province, and several Chinese magistrates of high rank. Dr. Wilcox, of the Methodist mission, and Mr. Lloyd, of the Church Missionary Society, spoke feelingly of the universal appreciation in which Mr. Hartwell was held, of his

MISSION COMPOUND, FOOCHOW

scholarship, and of his devotion to the people among whom his long life was spent. Mr. Hodous, writing for the mission, expresses "their deep sense of loss over the death of this great and noble man, and that they shall greatly miss his sound advice and his large-hearted sympathy." The cut given above is from the latest photograph taken of the mission compound in Foochow City, for which Mr. Hartwell bought the first land, and on which he built, in 1862, the house in which the first Mrs. Hartwell died, in 1883, and in which he himself died, January 30, 1905.

Gordon and the Soudan

ENGLISH Christians are looking with great eagerness toward the Soudan in the conviction that this is the hour, in God's providence, when that vast field may be entered with the Christian message. We reported last month that Lord Cromer and the English officials had now given their consent to the sending of missionaries into a district from which they have hitherto been debarred,

and now the London Lay Workers Union has arranged for a meeting to press the call for men and means to enter at once upon this work. The *Church Missionary Intelligencer* quotes from the *Record* a striking letter from a gentleman who visited Khartoum last spring, and who on seeing the statue of General Gordon asked his dragoman why Gordon's statue was placed facing the desert. The dragoman replied, with much spirit: "Gordon Pasha is looking at the right place — the desert of the Soudan. See, sir, it was for the Soudan Gordon Pasha died. So they put him looking not at the palace, nor to the north whence help was coming, nor to the Nile where he might have escaped, but to the great Soudan, for which he fought so hard, and for which he gave up his life. He is waiting, sir, for the morning, and with you English the dawn is come." The correspondent was deeply impressed by this reply, and he adds: "The figure waits like the sphinx of Ghizeh, looking patiently out over the sandy waste. But the sphinx is a puzzle; Gordon's statue is a prophecy. The sphinx holds the secret of the past; Gordon's statue is a voice calling the present to a great inheritance."

Definite Prayers

Dr. Chauncey Goodrich writes from Tung-chou in the midst of the Week of Prayer, reporting that the meetings were held in the large church, the house being nearly full. The prayers were very earnest and direct. He reports one of them. One of the helpers, in the midst of his prayer, said that "sometimes he had wrong feelings towards his wife. They did not amount to blows, nor even to scolding, but these wrong feelings were in his heart, and he wanted to get rid of them." And Dr. Goodrich throws in the question, "Do you have any such prayers in Boston?"

"Send Us a Preacher"

Miss Russell, in her letter on another page, tells of a written petition from a city 100 miles from Peking, to which seventy names were signed, asking for a preacher or teacher. Similar requests from other quarters are coming to our missionaries in China, from cities or villages in which there are now no permanent Christian laborers. These communities have heard something of the truth, perhaps from missionaries while on their tours, and they are coming to know from the light which has been diffusing itself over China within the last four or five years, that the Christian religion, which is allied in their minds with Western enlightenment, is worthy of being studied, even if they have not gone so far as to decide that it ought to be received. This is the day for seed sowing in China.

A Greeting from Tokat

The Christian world always hears the name of Tokat with peculiar emotions, since it was in this quiet town of Western Turkey that that saintly man, Henry Martyn, finished his brief earthly life, October 16, 1812. In the Armenian cemetery of Tokat he lies buried, a plain monument marking his grave. Tokat has been for fifty years an outstation of the Western Turkey Mission, and has now a church of forty-four members, with an average congregation

of 150. There are two schools, having sixty-three pupils. The native preacher is Mr. H. A. Kartozian. Missionary work was begun there in 1854, and the place has been occasionally visited by missionaries of Sivas, with which station it is connected. It is with great pleasure that the Board has received a letter from this church at Tokat in connection with its jubilee. It is written in English, and we give it here verbatim, inasmuch as in this way the character of the church and its officers will be best represented. They use both the Armenian and Turkish languages, and the knowledge of English which is here indicated, though not perfect, is commendable, and the spirit and devotion manifested are certainly all that could be asked for.

In Tokat February 9, 1905

To the American Board of Commissioners for Foreign Missions: —

Dear Sirs.

Two weeks ago we have had the Jubilee of our Congregational church here; and we cannot pass that thing without remembering The American Board, and its workers here as missionaries. We are so glad for receiving the Light of the Gospel from your hand; and not only that, but a great amount of money as helps for us and for our country.

Then many thanks to you and your workers here and there, far away from us. We are much obliged; and we will do our bests to make our church self-supporting in these years, by the help of God. Please remember us in your prayers. May our heavenly Father bless you and your good work here, and in all the places. We will pray every time for your Board.

We remain full of Gratitudes,

Signed

H. A. Kartozian, *Preacher* — Bedros Minasian, *President* — Kh. Sarraf, *Secretary*

The Place for Work

Nor seldom is the suggestion made that the missionary to the illiterate and unevangelized is wasting his talents, and that men of superior ability should be kept for the conspicuous places in the home field. No greater mistake could be made. Not only are men of superior qualifications needed in laying the foundations of Christian civilization in pagan lands, but these men can find the amplest scope for the exercise of their powers in the regions to which they go. A recent letter from Rev. Charles L. Storrs, Jr., who left a large and prosperous parish in New England, after three years' service, to go to China, says, as the result of his own observations of what he has seen in passing toward the interior, from Foochow to Shao-wu: "Every man and woman, of whatever degree of talent, seems to be amounting to four or five times as much for the progress of the kingdom as he or she would at home."

THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

And I, if I be lifted up from the earth, will draw all men unto me. *John 12 : 32*

WHENEVER Jesus saw the world he saw also the cross. And so when these Greeks sought an interview with him in the temple, coming as representatives of the great Gentile world, there arose immediately in his mind the vision of the supreme sacrifice without which the world could not be saved. But it is equally true that whenever Jesus saw the cross he saw also the world. The great statement in John 3 : 16, that "God so loved the world," follows immediately after "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The world in the cross and the cross in the world — this is the heart of Christ's message, and it is also the heart of Christian missions. When we see the world we should see also Christ. India's sick children, China's despairing women, Africa's brutal heathen, — the vision should bring to our minds him who alone can save these and all men from evil and sin. And when Christ comes to us with some realization of his beauty, his power, and love, there should at once arise in our minds the great world for which he died, and upon which he seeks to bestow the same grace he has given to us. Dr. Dawson, in one of his sermons, said those Greeks could not see Christ, the real Christ, except at the cross. No more can we, except we have in our hearts his spirit of love and sacrifice for all men.

The Home Secretary Out West

Cleveland, Chicago, St. Paul, Minneapolis, Duluth, Spokane, Walla Walla, Seattle, Tacoma, Portland, San Francisco, Los Angeles, and Denver — such have been the leading stations on this trip in quest of information and for the better organization of our Home Department. What a great country we have! What resources! what wealth! what rapid increase in population! and what a favored land is ours! The very rapidity of the trip has increased the impression of our national greatness and the destiny of America as a helper of the nations. Max O'Rell, after his last American tour, began his first lecture in France with the witty remark, "There can be no doubt but what the Americans are the greatest nation on earth, for they acknowledge it themselves." We accept the truth and also the criticism. But God has made our country great, and we but read his thoughts after him when we maintain the importance of our lot. Are we too bold for our particular cause when we say that only the American who believes in and practices foreign missions is capable of properly estimating America's greatness? We are not likely to overestimate our importance for Christ and humanity.

It has been a great trip, at least for the Home Secretary, an eye-opening trip, and a heart-cheering trip. The churches in every place and the brethren individually have spared no pains to emphasize their cordiality for any representative of the American Board. Addresses in churches, before min-

isters' meetings, at Congregational clubs, at special luncheons, at women's gatherings, and conferences with coöperating and local committees have followed each other in rapid succession. The activity and interest of the laymen has been a very encouraging feature. At Cleveland, sixty-five men welcomed us at a luncheon. In Oberlin, President King filled his house with choice men from the city and university. At Chicago, 110 men sat at well-laden tables in the First Church, and at Minneapolis they made it 117. Duluth brought in the women, and had a notable welcoming supper with a great meeting in the evening. The same plan was followed at Spokane, Walla Walla, Portland, and Los Angeles. At Seattle, where the Board meets in September, the men again took the lead. Mr. Whitcomb, chairman of the Prudential Committee, participated as a speaker, and plans were made for the annual meeting around the dinner table. The seventy-five representative laymen present voted that Seattle offer hospitality, not only to missionaries, Corporate Members, and theological students, but also to every Congregational pastor and one delegate from each church. This is unprecedented, and indicates the spirit which animates the Seattle people in all their plans. We urge our churches in all parts of the country to begin planning at once to send their pastors and delegates to this meeting. With the cheap railroad rates already assured, and such generous hospitality at Seattle, the opportunity to attend a great denominational meeting on the Pacific coast is brought near to many.

The trip also included visits to eight colleges and seminaries, where appeals were made for student volunteers. Six churches on the Pacific coast have been persuaded to attempt the adoption of missionaries under the Forward Movement plan, largely as the result of the persuasion of Secretary Tenney, who accompanied the Home Secretary through his district, as did Rev. J. K. Browne through the Interior District.

It is impossible to speak more in detail of this lengthy tour, but we take this opportunity to thank all the brethren and committees and churches and women's societies who have contributed to our comfort and usefulness. May God bless them all, and make our country and our Board great for Him!

The Getters and the Givers

No, we do not intend to discuss Mr. Rockefeller's gift in this department. We are too busy securing smaller gifts from a great multitude. We believe in the propriety of the Board accepting that great donation, and propose to drop the matter with that remark.

No one month can adequately measure the status of the Board's finances. There may be some princely gift which sends the account far above the average; again there may be some exceptional shrinkage. But as the year moves on, we find ourselves scanning these monthly reports with increasing interest. All the past month God has been giving and man has been getting. Unless man also learns how to give, he has missed the very object of his getting; he has failed to understand the purpose of God in all his gifts. Says Dr. C. E. Jefferson, "The great word of the world is 'get'; the great

word of God is 'give.'" To bring these two words into right relations should be the earnest endeavor of every Christian. We are thankful so many of our Congregational Christians have learned this lesson well. The record for March, being the seventh month of our year, is as follows: —

	March, 1904	March, 1905
Donations	$43,384.13	$46,239.32
Legacies	7,964.20	13,015.23
	$51,348.33	$59,254.55
	7 mos., 1904	7 mos., 1905
Donations	$293,023.98	$289,875.04
Legacies	49,324.04	45,762.08
	$342,348.02	$335,637.12

Decrease in donations for seven months, $3,148.94; decrease in legacies, $3,561.96; total decrease, $6,710.90.

Items on the Home Work

Pastoral Letters

Ministers frequently write us for pastoral letters suitable for mailing to their people before a collection is taken for the Board. We are glad to supply this demand by furnishing sample letters and small envelopes for inclosing. It is better to have original letters printed at home and signed by the pastor, as such come with more personal flavor and also save the Board expense; but where a church cannot afford the printing we will gladly have it done for them gratis, leaving the church to do the folding and addressing. Young people in the church should be glad to relieve the pastor of the clerical work.

News Items Letter

Have you seen our news items in typewriter form which are sent out by this department from time to time? A number of letters have been received acknowledging these. Several pastors have ordered copies for distribution. A pastor in a small country church writes that he read them entire to his people Sunday morning; that he makes a practice of furnishing verbal missionary information from the pulpit, as he cannot persuade the people to read literature on the subject. Another writes: "Allow me right here to say that I have appreciated the work of the Secretaries of the Board who have been sending out those letters occasionally, giving fresh news from the field. I think I never have written them even a word of appreciation, although I have thought it very truly from the first." A lady sends this word: "What news can be more acceptable to any disciple of Christ than that of the progress of his kingdom on earth? Laid aside myself from the work, reading of and praying for its success is still permitted to me."

Friends and relatives of missionaries who receive unusually interesting letters from abroad will do a favor if they send extracts to the Home Secretary. They may be valuable for these news items letters. What we especially want is items of real news value — the new thing or the large thing which would interest those not usually attracted by missionary intelligence. Send your items in and allow us to judge what should be printed.

Rev. Reuen Thomas, D.D., in his sermon at the Grinnell meeting of the American Board, said: "The other day I was reading an address on foreign missions, spoken in Scotland by an English pastor whose church in London has the largest membership of any in the metropolis. I was impressed by these words: 'The growth of the church of which I am the minister began from the point in which I insisted that the missionary work in the foreign fields must be first and foremost in all their thought and in all their contributions.' That, it seems to me, is a testimony which we do well not to ignore." Many pastors have borne like testimony.

Missions First

Curious contrasts sometimes appear. After listening to an address by one of the District Secretaries, a young man who was working on a farm for twenty dollars a month decided that he ought to give ten dollars as his share for the work of the American Board. He wrote that amount on a slip of paper, signing his name. The man who owned the farm on which the young man worked was also present that morning. "How much do you think he gave?" said the pastor to the Secretary, not mentioning the farmer's name. "How large a farm has he?" was asked. "Three hundred acres — a fine prairie farm," was the reply. "Well," said the Secretary, "if the young man put in ten dollars, perhaps the farmer put in two hundred, or, to be modest, say one hundred." "He put in a silver half dollar," said the pastor. We cannot sit in judgment. Perhaps a half dollar was all the old farmer could afford. But from the Christian point of view it is hard to get hold of the logic, saying nothing of the benevolence, of such a gift.

Curious Contrasts

A frank word with our pastors as to administration expenses. We are between two fires. There are those who complain that we do not issue more expensive maps, literature, etc., and furnish them freely to the churches. On the other hand, there are those who think we spend too much money in these ways. We can only ask our friends to trust our judgment in this matter. We endeavor to study the value of our literature and to employ only such measures as promise adequate returns. "There is that scattereth, and yet increaseth." We stand ready to scatter as widely as possible attractive literature bearing upon our world-wide work, but these printing bills do count up amazingly, and discrimination is needed lest they become too heavy a draft upon our resources. The Board has always commended itself to business men on account of the low percentage of its administrative expense, and we cannot afford to lose this reputation. Our policy, then, is to seek the golden mean.

Administration Expenses

We wish to recommend our pastors and workers to read the recent volume by John R. Mott, entitled, "The Pastor and Modern Missions." The chapter on "The Pastor as a Financial Force" is especially valuable. We wish some friend could be found to contribute a copy of this book to every theological student in our seminaries. We believe it would prove a paying investment.

A Valuable Book

THE SHOP — PUTTING ON THE TILES

Industrial Work at Mt. Silinda, East Africa

By Mr. C. C. Fuller, of Mt. Silinda

We have had within the year a series of obstacles which have greatly impeded our whole work at the station. The return of Mr. and Mrs. Bates and Miss Herrick to the United States, and the necessary absence of two others of our small staff at a time when their help was most needed, reduced our force sadly. Besides this, the heavy storms which came upon us soon after we began making the bricks for the workshop, causing a loss of 10,000 bricks, the failure to burn the kiln sufficiently, resulting in the loss of forty-five per cent of the tiles after our months of hard work, and then the coming of the rainy season before the roof was on the shop, all combined to make the hardest year in my life.

On the other hand, we have many things to be thankful for as we look back over 1904. The bicycle path to Chikore is the most satisfactory thing accomplished since our coming. Before it was made it required from six to eight hours of hard walking to go between stations; now it has been done in two hours and a half on a wheel, and some of the ladies can do it in four hours.

We made a ditch 3,000 feet long through the forest to the brickyard, saving us many dollars in the manufacture of the 100,000 bricks for the new shop. It was a great satisfaction to see the water running just where we wanted it, instead of having to carry it in buckets, on boys' heads. Then, too, in spite of the loss from the heavy rains, our bricks were made very cheaply, and by the use of a little hand repress they were probably the best bricks ever made in this part of Africa. I am sure it would interest all the readers of the *Missionary Herald* could they see the way we make bricks and tiles in

A BUSY DAY AT THE SAWMILL

Africa. It is all so different from what you are accustomed to at home. The little pug mill for mixing the clay is turned by men, as we have no horses or mules; the clay is molded in wooden forms by hand, then turned onto the

THE TRACTION ENGINE HAULING TILES

ground to dry, well covered with grass, and when just right is put into the repress and squeezed into perfect form. When entirely dry it is ready for the kiln and burning, which process is not so different from the corresponding operation at home.

Tiles are much harder to make, as the clay must be perfectly mixed to prevent its cracking while drying. At first it is molded like bricks into thin cakes, which are repressed, when partly dry, into perfect tiles — or at least that is the theory; in practice it is very difficult to make them perfect.

About thirty men and boys worked for three months making the 100,000 bricks and 17,000 tiles. Such a large kiln was beyond the experience of our brickmakers, and it was not burned long enough. The loss of bricks was

THE SCHOOL AT MT. SILINDA WELCOMING MISS WINTER

small, but, as I have said, we lost forty-five per cent of the tiles, notwithstanding a successful effort to reburn 6,000 of them.

In spite of the great loss of cattle from the African coast fever, we were able, fortunately, to engage a Boer to come with his team of oxen and cows (he only had a few left from a large herd) and haul the bricks from the yard to the site for the shop — two miles. We engaged a neighboring settler from a farm twenty-five miles away to come and put in the stone foundation and lay the bricks. He is a first-class tradesman, and the shop is the best building in the district. It is not large, only 20 x 53 feet inside, but it has a good basement and also an upper half story. There is an engine room, 12 x 20 feet, besides the main building, and a veranda around the whole, which adds much to its appearance and roominess. If the Boer had kept

his promises we would have had the roof on before the rains came, but he left without hauling the tiles, so we had to haul them with the engine.

What could we do without the faithful old engine? It hauls our logs to the mill, saws the lumber and hauls it to the shop, and hauls the tiles to cover the roof. We had a hard time putting up the timbers and getting the tiles on the roof between rains, but it was finally done and the shop is being used to some extent. The windows are not yet here, nor are the doors made or the veranda completed. However, it is a great pleasure to us all to see it so well advanced, and to hope that it may be fully in use within a few months.

Perhaps our greatest cause for thankfulness is the coming of Miss Winter to the work here, especially to the girls' department of the boarding school. The need was so great, the opportunity so large, and our patience so nearly exhausted, that her arrival gave a new appearance to everything.

The Rev. Richard Winsor, of Sirur[1]

In the *Missionary Herald* for March last we had the pleasure of announcing that the Indian government had bestowed upon Rev. Richard Winsor, of our Marathi Mission, the decoration of Kaisar-i-Hind, which is an honor rarely granted and only for "distinguished services in India." We have now to announce, with deep regret on our part, that Mr. Winsor has passed into another world to receive, as we believe, a higher reward than any that mortals can give.

REV. RICHARD WINSOR

He died at Poona on March 3, having gone there a week before his death that he might secure better medical treatment than could be found at his own station of Sirur. He had been indisposed for many weeks, and had suffered greatly; but with his usual indomitable energy he had kept at his work until too feeble to stand. Even then he kept an oversight upon his work. No better record of this beloved and faithful missionary can be made than appeared in the *Dnyanodaya*, of Bombay, prepared by Rev. J. E. Abbott, D.D., of that city, and we quote it here: —

"The American Marathi Mission has suffered a great loss in the death of

[1] Richard Winsor was born at Gosport (Portsmouth), England, September 17, 1835; came to America in early life and united with the Bromfield Street M. E. Church, Boston, in 1852; was graduated from Oberlin College in 1867, and Oberlin Theological Seminary, 1870; ordained September 7, 1870, at Medway, Mass., where, on the same day, he married Mary C. Sanford, daughter of Rev. David Sanford, pastor of the church at that place; sailed from New York for India October 19, 1870; died at Poona March 3, 1905.

Rev. Richard Winsor, who for the last twenty-six years has been working at Sirur, in the Poona district. He died at Poona March 3, at the age of seventy. Mr. Winsor came to India in 1871, and his missionary life has thus extended over a period of thirty-four years. These years have been marked with great activity, for activity was one of his chief characteristics. Mr. Winsor had the true missionary spirit in working for the spiritual uplifting of the people, and all through that region, in company with his wife, he has preached with earnestness and zeal the simple gospel of salvation through Christ. With other qualifications, Mr. Winsor possessed the mechanical instinct, and one of his first thoughts on coming to India was to introduce industrial education as a part of missionary work. He was thus the pioneer in Western India of industrial education as a branch of missionary enterprise, and into it he put his heart and soul.

"His first industrial school was at Satara, but it was afterwards removed to Sirur, where for twenty-six years he has been training young men to handle the carpenter's tools and earn an independent livelihood as artisans. This school, known as the Sir D. M. Petit Industrial School, has always stood as the model industrial school, amid the many competitors that have sprung up since it was first started. Mr. Winsor early saw the industrial possibilities of the cultivation of the aloe plant and the extraction of its fiber. Gradually his plantation has grown to 180 acres, and given employment to scores of the poor. One of his last efforts was the invention of a fiber-extracting machine, exhibited at the recent Industrial Exhibition, and gaining a silver medal. Since the exhibition a call for the machine has been coming from all parts of India.

"Mr. Winsor was born in 1835 at Gosport, a small town in England. When twelve years of age his parents took him to America, where with true American spirit he gained his education by independent effort. When a student in Oberlin College, Ohio, the American people were being agitated by the slave question, and Mr. Winsor with all his energy espoused the cause of the slave. One of his heroic efforts at effecting the escape of a slave boy led to his being imprisoned with his companions in the Cleveland jail. That imprisonment, so unjust, aroused the conscience of the state of Ohio, and the release of the prisoners was with great enthusiasm, Mr. Winsor being the hero of the hour. When the Civil War broke out Mr. Winsor enlisted, with other students, and in the scar from a bullet bore the mark of his gallantry on the battlefield. His military experience always gave him a fellow-feeling for soldiers, and as he met British soldiers, whether marching through Sirur or elsewhere, they always felt his singular and generous kindness. Mr. Winsor had the faculty of making friends. He was always so cheerful and genial, the shake of his hand so cordial, his hospitality so generous, that he won the friendship of all who met him.

"His last illness extended over two months, during which he passed through much suffering. So intense at times was his suffering that he looked forward with dread to his expected attacks. 'I dread to live; death seems sweet,' was the remark he made to the writer two days before his death.

But in fact he bore his suffering with characteristic bravery, never complaining, always full of expressions of thankfulness for what was being done for him. He died at Poona, where he had been removed for better medical assistance. He will be greatly missed by all who knew him, and in the field where he worked for the last twenty-six years he will be long remembered for his useful life. He is there spoken of as 'the friend of the poor,' and his benevolent efforts during the famine of 1897 and 1900 have given him the deep affection of high and low in all that region."

To this loving testimonial of his associate we may add a quotation from a letter of J. P. Brander, Esq., collector of the Poona district, addressed to Mrs. Winsor, expressing his deep sympathy: "Personally I feel I have lost a sincere friend, and Sirur and the *taluka* have lost in him a great benefactor. I have always admired the widespread, practical philanthropy which Mr. Winsor, from the warmth of his heart and his deep sympathy with the struggling poor of all castes and religions, was inspired to practice. Particularly in the famine his benevolence brought relief to many who were sore pressed. I have often in the villages visited by me heard grateful acknowledgments by humble people of the benefits they had received by his help, and I am sure his memory will live in their hearts."

According to the custom in India, the burial took place on the day of Mr. Winsor's death, yet seven members of the mission were able to be present, as well as a large number of friends, native and English, from Poona, Sirur, and other sections, testifying to their affection for Mr. Winsor and their sense of loss in his death. The heartiest sympathy of a multitude of friends in America is extended to Mrs. Winsor, who for the present, at least, will remain in Sirur.

The Jubilee of the Arcot Mission

The Arcot Mission of the Reformed (Dutch) Church has recently celebrated the Jubilee of its establishment. It is the child of the American Board, and it gratefully acknowledges its parentage. The following Minute, adopted by the Arcot Mission at its Jubilee meeting, has been forwarded by its secretary, Rev. J. H. Wyckoff, D.D., under date of Vellore, India, February 11, 1905, to the American Board: —

"I have pleasure in sending you the following Resolution, passed at our recent Jubilee meeting: —

"'The Members of the Arcot Mission of the Reformed Church in America, assembled at Vellore on the occasion of their Jubilee Anniversary, recalling with gratitude the fact that the Mission owes its existence to the wise counsels of the American Board of Commissioners for Foreign Missions, desire the parent Board to rejoice with them on the completion of fifty years of labor as a Mission in South India.

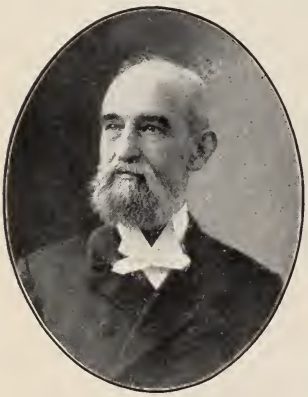
"'We deeply cherish the memory of Rev. Dr. John Scudder, Senior, for thirty-six years a devoted Missionary of your honorable body, who with his

sons, Henry and William, laid the foundations of this Mission and whose children's children carry on the same blessed work.

"'We congratulate your Board on its magnificent history; its broad and statesmanlike policy; its faithful adherence to evangelical truth; and pray that in the coming years it may be even more honored in the advancement of that Kingdom for the coming of which we together labor.'"

This gracious message is most gladly acknowledged, and all connected with the American Board would heartily reciprocate the cordial utterances thus received. The story of the organization of the Arcot Mission, as well as the history of what has been accomplished by it in subsequent years, is one in which the American Board and all friends of missions may take great pride. The story may be briefly reviewed here: —

In 1834 the Rev. Miron Winslow and Dr. John Scudder, of the Ceylon Mission of the American Board, were transferred to the continent of India, to commence what bore the name of the Madras Mission. They toured extensively into the regions west and south of the city of Madras. The son of Dr. John Scudder, Henry N., who joined the Madras Mission in 1844, removed to Arcot in 1851. Other children of Dr. Scudder — William W., Joseph C., and Jared W. — later on joined this mission. They were all connected with the Reformed Church, which at that time was a constituent part of the American Board. It was no want of harmony that led to the movement by which the Arcot Mission passed from under the care of the American Board; but it was believed that inasmuch as all the members of that mission were connected with the Dutch Church, receiving their support from it, that "greater things would be done and the entire church roused to a deeper sense of responsibility if its missionary work should be conducted independently by a Board of its own." From this motive, and with the best of feeling between all concerned, the separation took place in 1857, the Arcot and Amoy Missions thus passing from organic connection with the American Board. The Classis of Arcot was organized in 1854, and five stations were occupied prior to 1857.



SECRETARY H. N. COBB, D.D.

The fiftieth anniversary of the mission occurred last year, but the celebration was postponed until a deputation from the Reformed Mission Board, consisting of its secretary, Rev. Dr. Henry N. Cobb, its president, Rev. Dr. M. H. Hutton, and Mrs. Olcott, of the Woman's Board, could be present. The exercises were held at Vellore in January last from the 6th to the 10th. Of the Jubilee Dr. Cobb writes: "It has been a tremendous success from every point of view. I count it the crowning joy and privilege of my official life that I was permitted to be present to join in the pleasure and services of such an occasion." There was, of course, an historical address, with salutations from members of other boards laboring in Southern India, the American

Board being represented by Rev. John S. Chandler, of Madura. Several native officials extended their congratulations, with thanks for what had been accomplished by the mission for the people of India.

The salient facts in regard to the position and present condition of the mission are these: — The field occupied is a little less in area than the state of Massachusetts, having a population larger than that of Massachusetts by 200,000, or a little over 3,000,000. The Tamil and Telugu languages are both spoken, and three races are reached, the Aryans, Dravidians, and Mohammedans. Its present missionary force consists of twenty-six Americans, with about five hundred native assistants. There are eighteen organized churches, of which eight are self-supporting. The enrolled communicants number 2,614, while there are 10,000 Christian adherents. On its list of twenty-six Americans now on its missionary staff, men and women, we find the names of six Chamberlains and fourteen Scudders. These two families, in three generations, have been most constantly identified with the mission.

Rejoicing most sincerely in the record of its able and devoted missionaries, in their persistent and successful labors, in the good foundations laid, and in the growing influence of the mission, the American Board and all its constituents invoke God's blessing upon the Arcot Mission and all who are allied with it, and pray for still larger successes in the years to come.

Two Statements from the Prudential Committee

[The Prudential Committee having, on February 14, 1905, received and accepted the offer of $100,000 for the aid of certain educational institutions allied with the work of the American Board, received, on March 21, a formal protest against the acceptance of the gift on account of the source from which it came. The matter was referred to a subcommittee, which presented a report at the next meeting, March 28. This report was unanimously approved by the Committee and executive officers, but in view of an earnest request from the protestants final action was postponed for two weeks. Prior to the expiration of this period a renewed protest was presented and many communications were received, approving or disapproving the statement made by the Prudential Committee. On April 11 the Committee, after careful deliberation, adopted the report which was accepted March 28, and also adopted unanimously a further statement explanatory of its position in the case. The report approved March 28 and the statement adopted April 11 are here printed in full. — EDITOR.]

Report Presented March 28 and Adopted April 11

THE special committee appointed to consider the communication received from a number of ministers and laymen protesting against the recent acceptance of a gift of $100,000 to the treasury of the Board, and designated by the donor for educational work, have carefully considered the petition, and beg leave to submit the following report: —

For almost a century the Board has received gifts from every quarter in America, Christian and non-Christian alike. Into our treasury have also come offerings from Mohammedans, Parsees, Hindus, Buddhists, Shintoists, and African savages. In receiving gifts from these varied sources, the Board has in no degree and in no way passed judgment on the business, religion, character, or life of the donors.

In this policy we have followed the universal custom of the past, for the church in all ages has received upon its altars the gifts of all who were moved to lay them thereon. The same principle has been followed not only by philanthropic and educational institutions, but by other missionary boards.

The principle on which this policy rests is the belief that our responsibility begins with the receipt of a gift; it then becomes our trust for which we are to be held responsible. Before gifts are received the responsibility is not ours, but is that of the donors in their own conscience; it is a matter between them and their God. We are asked now to make an exception and to single out this recent voluntary gift for refusal. It should be stated that this gift of $100,000 was offered to the Board and unanimously accepted by the Prudential Committee on February 14.

No part of this gift can be used in connection with the regular or administrative expenses of the Board, but is a Building and Equipment Fund, and is available only for the purposes named. Of this, $91,000 have already been appropriated, and $41,500 have already been forwarded.

First, your Committee sees no reason why we should have departed from the custom of the Board, one which has been universal in the world, and made our Committee practically a tribunal to decide whether gifts are to be received. It would be manifestly unjust and unthinkable to reject gifts without thorough scrutiny, and it is equally clear that no committee could possibly undertake the task of such a scrutiny.

It seems to us, in the second place, that it would have been an assumption and usurpation if from our position we had tried to stop the money of any man who wished to give it for missionary work among those who are needy. The reason assigned for rejecting the recent gift is that gifts constitute a relation of "honor" between the recipient and the donor. Certain gifts are made to the Board with conditions attached. These it may refuse or accept, as wisdom directs. This gift was made without conditions. This means, in the eyes of the Committee, that it involves the American Board in no obligation whatever, material or moral, to the donor. The church must make such an assumption about all its gifts, or receive none at all. If it is believed that all gifts involve a relation of "honor," and put it under obligation of any kind to overlook the shortcomings of the donor, it would then find itself bound to give greater consideration to the giver of thousands than to the poor man who gave little or nothing, and to condone the sins of large contributors. Gifts made to the church can be accepted only upon the assumption that they are not gifts, but debts paid to God and to humanity, and involve nothing whatever in the way of favors. A gift given to an individual rightly carries with it the unspoken obligation that some return shall be made. When a gift is made to the church, to assume that any such obligation is designed or contemplated is to accuse the giver of seeking to further his own interests and the church of being a respecter of persons. The Committee feels that such an assumption, concerning either the giver or the recipient, is unwarrantable, and that they have no right to prevent this money from doing the work for which it has been designated.

Third, the argument which has been presented in various ways and by different protestants in the last few days is summed up practically in this: that there is a great evil in our country, that the donor of this gift is believed by them to be identified in a conspicuous way with this evil, and, therefore, the American Board should refuse this gift in this conspicuous way, and thus strike a blow at this evil. We feel that the protestants have other ways of making their views known, and that the blow should not be struck at the expense of the people in the non-Christian world. We do not deem that any gifts are made to the Committee, but simply through the Committee to objects for which the Committee is a trustee. For this reason, also, the acceptance of gifts involves no expression of opinion on the part of the Committee as to the character of givers, and to intercept a gift made to others in order to express an opinion for ourselves seems unwarrantable. In common with the protestants, we are not blind to the moral issue they have raised, and the necessity for every individual Christian to stand uncompromisingly for corporate righteousness. But the Committee does not feel warranted by a refusal of gifts to pass final judgment upon questions which have never been settled either before the courts or at the bar of public opinion.

Since we have failed to find any principle which calls for the rejection of this gift, it may not be out of place to add that the field in which the American Board is working, and for which it is responsible, is to a large degree as yet unreached. It is known to many that for two or three years the Prudential Committee has been endeavoring to put its institutions for higher education upon a stronger financial basis. We have believed that with the enormous accumulation of wealth in this country, and the large gifts to the educational institutions in our own land, there would be many in our churches who, if their attention were called to the matter, would devise generous things for these colleges and seminaries, and also for our hospitals in various parts of the world. This plan has been heartily indorsed by men of wealth who have the matter under consideration. This gift of $100,000, designated for new buildings and necessary equipment, presents a conspicuous illustration of extending aid to all our higher educational work.

The pressure upon our missionaries at the front and the pleas which come to the Committee and officers at home seem sometimes almost unbearable; to hinder this work in any way, to delay the work abroad, and to add to the burdens of our brave men and women there was a responsibility which we dared not under the circumstances assume.

While, therefore, we do respect most sincerely the conscientious convictions of the petitioners, who are our warm friends, we, on our part, must ask that our conscience also be respected, believing as we do that under our solemn obligation to care for our trust we had no right to decline this gift. It is obvious, therefore, that we can take no action in accordance with the request of the petitioners.

Respectfully submitted,

SAMUEL B. CAPEN
EDWARD C. MOORE
JOHN HOPKINS DENISON

Second Report, Adopted April 11

In adopting the report of the Special Committee, which was made March 28, we desire to express our appreciation of the spirit shown by the protestants in their memorial to the Corporate Members and the ministers of our Congregational churches. We welcome the effort to awaken the public conscience to the necessity of higher ethical standards in the acquiring of wealth which the protest expresses. Our opposition to the protest is based upon the conviction that the protestants advocate a means to accomplish this object which is not only unwise, but ethically wrong. The protest also gives us the opportunity to state anew certain principles which it is most important to keep in mind.

What has been the one question before the Committee? A request was made that we return a gift of $100,000 for special educational work, which with due deliberation was accepted weeks before and afterwards appropriated. The money was received in part and credited in the usual way, no attempt being made to conceal it and no attempt to make it conspicuous.

In further reply it should be said: —

First, the Committee are convinced that the action proposed by the protestants would have been wrong, for it would have been to express disapprobation and condemnation of a man when he was doing an act of benevolence. This would have been to confuse the issue and to act contrary to the Christian spirit. To prevent any man from doing good is a wrong way in which to condemn him for doing evil. It is as wrong to condemn him when he is doing a good deed as to commend when he is doing a bad deed. No matter how many bad things any man may have done in the past, it is wrong to condemn him for good things which he does in the present, or to prevent him in his effort to help others in need, or to impugn his motives in so doing; always provided that he has a lawful right to what he gives. And this lawful right can be settled only by the courts of the land.

Second, the Committee are convinced that the method suggested by the protestants would produce the most harmful results, and that the attack is directed at the wrong point. The members of the Committee would encourage every effort to raise the ethical standards of business life, and ever strive, through the enactment and enforcement of laws and the formation of correct public opinion, to raise business life to the plane of Christian brotherliness. At the same time we must erect no barriers to prevent any man from doing a good deed. Rather would we encourage any man who is prompted to generous giving. The accumulation of vast fortunes may be a menace to society; their distribution by the owners while yet alive is an important safeguard to society; there is a growing tendency in this latter direction. The return by the Board of this gift would distinctly hinder tendencies which ought to be encouraged in every legitimate way. At the same time it must be clearly understood that we will neither by refusing a gift from any lawful owner condemn the donor, nor by accepting his gift commend him.

Third, we hold a charter as a missionary organization for certain specific duties, under certain limitations. We are not organized to decide questions

of temperance, or economics, or socialism. To attempt this would be an assumption of an authority outside of our charter and never intrusted to us by the churches. We are not even the forum for such discussions. And we feel that we ought not to allow the Board to be used as an instrument for the agitation of general questions which lie wholly outside of its province. Important as these questions are, the place for their discussion is elsewhere.

Fourth, this Committee has no right by returning this gift to set up a new ethical standard with regard to missionary giving against the judgment of a majority of our Corporate Members. The report of March 28 was sent to the Corporate Members without note or comment. Nevertheless, in this brief time voluntary messages have been received already from 189 members; of these, 164 express their wish that the gift should be retained, and twenty-five that it should be returned. The American Board is asked to take a position on a question of financial ethics which is contrary not only to the position taken by the individual churches, but also to that which has been almost universally approved by the highest Christian sentiment of our nation. In a recent great calamity in New York, when there was an immediate need of money in a large amount to mitigate human suffering, a gentleman guaranteed to make good what was needed; at the time of the recent famine in India the same gentleman sent his check to the Famine Relief Committee to relieve the sufferers; and both gifts were gratefully received. By what principle shall gifts be received for suffering humanity in New York and India, while the same donor is denied the opportunity of helping the youth of India, Turkey, and Japan to a Christian education?

Fifth, the Prudential Committee in returning the gift would by that act pass judgment upon the character of the donor and the business methods which he is said to have used, and thus would be doing a wrong to the church of which he is a member. Any accusation against him could not, in Christian courtesy, be acted upon until the case had first been tried before the church which indorses him as a member in good and regular standing. If he is charged with un-Christian conduct, he should be tried before the church; if he is charged with breaking the law, he should be tried by the courts. It is impossible for this Committee to investigate the subject sufficiently to be warranted in passing judgment over the heads of the church and the civil courts. Lawful possession of wealth should be taken as proof of ownership; membership in good standing in the Christian Church should be regarded as sufficient evidence of worthiness for solicitation for the work of the Board. Even in punishing a man proved guilty the church has a right to reprimand or excommunicate him, but hardly to prevent him from doing good.

Sixth, it ought to be stated that this gift, like all gifts, places no officer or member of the American Board or any minister of a church under the slightest obligation to approve in any way the acts of any individual or corporation. No one's mouth is to be closed nor is any one to be hindered in the least from expressing his views upon any of the great questions of society. If it were otherwise, not a member of the Committee would have voted to

accept this gift. And we believe the opposite is equally true, that if the donor had felt that it would be so interpreted or expected, not a dollar would ever have been given.

Seventh, as the question raised was a moral one, we have answered it on that plane. We have no wish to hide behind any other reason. It must, however, be said publicly, as it has already been intimated to some of the protestants privately, that we cannot legally return this money. We are advised by those in whose legal counsel we have the highest confidence that in the case of a public charity maintained entirely by voluntary contributions, where the trustees have no interest and are acting entirely for the benefit of others, the trustees have no legal or moral right to refuse money because they do not approve of the giver. Furthermore, if we are rightly informed, decisions of the highest courts are to the effect that trustees who have once accepted a gift and assumed certain obligations have no power to return the gift and to absolve themselves from those obligations. Their action created rights which their attempted reversal of action does not impair. By returning this gift we should thus render ourselves liable, not only from the side of those for whose benefit the gift was designed, but also from the side of our own successors in office, whose power to fulfill their trust we should thus have impaired. Again, the donor is not under the slightest obligation to receive back his gift, but, on the contrary, he has full power to hold us and our successors to the fulfillment of the obligations which we have assumed.

Finally, your Committee are deeply impressed with the expressions of loyalty to the Board and its work received from those who differ in judgment with us. We also most gratefully appreciate their expressed determination that by personal self-denial and sacrifice, if necessary, the income of our treasury shall in no wise suffer, and that their personal views shall not be allowed to cause alienation of their fellow church members from the support of foreign missions as carried on by this Board. In the same brotherly spirit we are sure they will permit us to say that we feel, with positive and increasing conviction, that to return this gift would be not only unwise as a method of condemning evil, but that, in the present situation, it would be morally wrong, as it is legally impossible. We must stand with absolute faithfulness for the right as we see it so long as we administer the trust which the Board has put upon us.

Rev. Lewis Grout, D.D.

By Rev. Charles W. Kilbon, of the Zulu Mission

ALTHOUGH it is about forty-three years since Rev. Lewis Grout severed his connection with the Zulu Mission, it is fitting that notice should appear in the *Missionary Herald* of one who has continued during all the subsequent years of his life to render efficient service for Africa.

He was born at Newfane, Vt., January 28, 1815, graduating from Yale College in 1842 and from Andover Theological Seminary in 1846. On the

8th day of October, 1846, he was ordained and married, and two days later Mr. and Mrs. Grout sailed from Boston to join the Zulu Mission. They opened a new station at Umsunduze, Natal, where they remained until 1862, when, on account of Mr. Grout's impaired health, they returned to America, never to go back to the mission. Mrs. Grout died in 1897, but Mr. Grout lived to the age of ninety, rendering efficient service in the pastorate and also for some nineteen years as representative of the American Missionary Association in Vermont and New Hampshire. In December last, when at his home in West Brattleboro, Vt., he was stricken with paralysis, and died March 12, 1905.

Mr. Grout's tastes were distinctly scholarly, and his methodical mind found ample scope in working upon the numerous problems that confronted the pioneer missionaries. He interested himself in laying the foundation for a literature in the Zulu language, and ardently favored the Lepsius "Standard Alphabet," which he almost persuaded the mission to adopt in its publications. His literary qualities were recognized by the Natal government, which furnished funds to publish his grammar of the Zulu language. This work he carried out in a most thorough manner. In it he showed his marked faculty for investigation and analysis and his taste for minute, accurate detail. It also gave him the opportunity to illustrate the use of the "Standard Alphabet," which he adopted for the work. At the request of the Zulu Mission a few years since, he revised the grammar for a second edition, dropping out the "Standard Alphabet" feature.

While in Natal Mr. Grout prepared a volume called "Zululand," which is still a fascinating book to any one interested in the country and its people. He became a recognized authority on the history of the native tribes, and embodied that history in a manuscript "Sketch" which received the commendation of the government later, though not appreciated at the time. He issued a vigorous pamphlet on the question of polygamy in opposition to Bishop Colenso. Sermons preached in colonial pulpits, articles prepared for the *Journal of the American Oriental Society*, of which society he was a member, and other papers might be named among the many that came from his pen.

Since returning to America his voice and pen have been active in the interest of historical, philological, and ethnological questions connected with Africa. He was a member of the advisory council of African ethnology of the World's Congress of the Columbian Exposition, and read a paper on that occasion that elicited commendation, on the "Place and Power of Each Family of African Languages." "A Critique on Torrend's Grammar of the Bantu Dialects" should also be mentioned among his able papers.

Only two are left in the Zulu Mission who were fellow-missionaries with him, yet he manifested an abiding interest in all the workers there, and it was an interest which was cordially reciprocated. Repeatedly has he sent some token in response to such recognition, and especially delightful and touching has been the tender, brotherly spirit breathed in his letters.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Announcements

It is a matter of regret that missionary summer conferences for young people during 1905 cannot be held in several sections of the country instead of at Asheville and Silver Bay only. But already several large institutes, each to last three or four days, are being planned for sections not accessible to the larger conferences. Congregational young people should plan to take full advantage of these when announced, and should seek to originate plans by which our young men and women may be actively and intelligently enlisted in the advance missionary revival now sweeping over the country.

The Young People's Department is ready to furnish suggestions for missionary meetings of Congregational young people, or outline programs for institutes, or to aid in securing capable conference leaders and speakers. In every state where Congregational churches abound a miniature summer conference can be reproduced during the early fall, whose influence will be felt among all the churches of every conference or association. The American Board will furnish to such meetings an attractive foreign missionary literature exhibit, and when possible will be represented personally if desired.

An effort will be made to secure wide geographical distribution of Congregational delegates to the Silver Bay Conference, July 21–30, 1905. An option on the privilege of sending one delegate will be given to every one of the 133 conferences or associations of Congregational churches within the Silver Bay region, up to and including June 1. After that date vacancies will be filled by other conferences or associations in order of application. It is the purpose of the leaders representing the various denominations to have at least half of the delegates young men.

The Foreign Mission Study textbook for 1905–1906 will treat of missions in Africa. A reference library will be issued, and many other helps prepared for sale or free circulation. Double the number of classes and persons enrolled is the watchword for next year. Preparation for the campaign in the local church should be made before summer. Leaders should be selected by June or July.

Since the Station Plan was adopted by the Board, sixty-one subscribers have been enrolled, between whom and the foreign field direct communication has been opened by quarterly letters. Fifty-three of the illuminated Haystack Monument Certificates have been issued to full shareholders. Since January 1, forty-nine new mission study classes have been organized, with 744 young people enrolled, making a total for the year of 176 classes and 2,319 enrolled.

Special attention is called to the testimonies of pastors to the value of the training at the Young People's Missionary Conference, July 21–30, on Lake George, and to the article by Miss Hubbard, who has so effectively proven its value as a leader in her own church. These testimonies might have been multiplied in number. Inspiration acquired through scientific training is bound to be abiding in its influence. The rapid multiplication of institutes and the tendency to correlate the convention idea with that characterizing the summer school of methods and Bible instruction constitute two notable advance movements in the present day religious world.

SILVER BAY AND HOTEL

Value of the Silver Bay Training for Christian Endeavor Missionary Leaders

By Ethel D. Hubbard, Wellesley, Mass.

A WELL-KNOWN missionary recently told this little story: A little boy was making mud pies by the roadside. A good lady came along and said, "My little lad, wouldn't you like to be an angel in heaven?" "No," replied the youngster; "I would rather be an angel here in the mud." The little fellow's answer exactly expresses the great missionary call, the call for lives which shall proclaim to the world of sin and ignorance and wretchedness the "light of the knowledge of the glory of God, which is in the face of Jesus Christ."

It is the call of the church, the call of the Student Volunteer Movement, and it is the call of Silver Bay. It comes with especial insistence to those who are trying to direct the missionary activities in the churches.

What we as missionary leaders need is not so much willingness to work, as intelligent direction of effort and, perchance, a broader vision. These needs the Silver Bay Conference essentially answers. An almost unique opportunity is given the missionary leader to have his many problems solved in the daily Missionary Institute, which considers almost every department of missionary activity in the church. Bible and mission study classes supply not only models, but an unmeasured stimulus for similar activities in the Christian Endeavor Society.

All over the country there are summer schools for special academic training, and here at Silver Bay we have a training school in methods of missionary activity, with a leadership as strong as any college faculty. Its session is limited in time, to be sure, but it is entirely unlimited as to scope and possibilities.

The tremendous spiritual reach of this conference sets it apart from all other training schools. It is a great practical and spiritual force, making use of the most scientific methods of our day, but clothed with a beauty and a power which is manifestly of the Spirit of God.

The truly practical result of this conference lies in the spiritual uplift which comes to the individual, for as the great vision unfolds the outward manifestations "must follow, as the night the day."

Things to do — A Serial for Missionary Committees

By Mrs. C. J. Hawkins, Jamaica Plain, Mass.

II. Handiwork for Committee Members

In undertaking any kind of work two things are necessary: first, the material, and, second, the tools. This is as true in missionary work as in any other.

METHOD OF COLLECTING

It is well to have some definite, though simple, means of arranging and cataloguing what one collects. A very simple method used by some societies is here described.

A committee is appointed to look through all the available missionary magazines published by our Board. The principal ones are subscribed for, as a rule, by different members of the church, who will, after reading them, gladly hand them to the committee for further use. This committee should then examine the magazines, pencil in hand, mark the pictures and articles they wish to keep, and make a note of the same on the cover of each magazine. The articles and pictures may then be cut out and filed away in strong manila envelopes, either bought or made, twelve by ten inches being a convenient size. These envelopes should be marked distinctly "China," "India," "Japan," etc., and all the material relating to the same country placed in the envelope bearing that name. When duplicate copies of magazines can be obtained one can be cut up for its articles or smaller items of interest, while the other may be saved for its pictures.

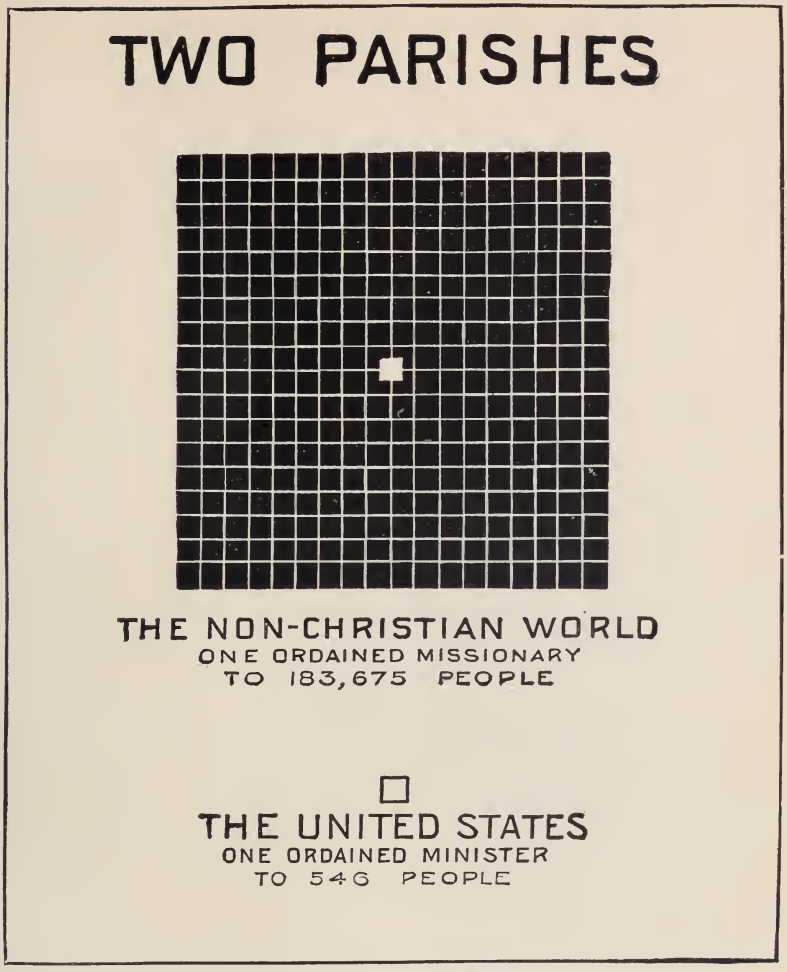
When in the magazine two or more pictures equally desirable are found back to back on the same page, and without a duplicate copy, one must be lost. This is especially true in regard to our newly appointed missionaries whose pictures appear in the *Missionary Herald* and *Life and Light*, four sometimes appearing on one page. It is then impossible to save but two.

Many pictures and articles bearing upon missionary work can be found not only in missionary magazines, but in papers, leaflets, and periodicals of all kinds. It is often well to have a second committee appointed to look after missionary material in the secular magazines, and report on the same to the chairman of the missionary committee.

Other articles from missionary magazines, in addition to those relating to foreign countries, should be saved. Many suggestions and hints relating to the organization of mission study classes, programs, and Bible readings are helpful features. Such suggestions cut out and filed away will prove invaluable for future use. One mission study class has a set of envelopes filled with suggestions along these lines, and they are in constant use. A few of these envelopes read: "Foreign Missionary Stories," "Missionary Programs," "Missionary Socials," "Missionary Bible Readings," "Colored Maps of the World," "Christian Giving," "Religions," "Do Missionaries Pay?" "Helps to Leaders in the Sunrise Kingdom," "Mission Study Classes — Helps in Organizing," "Suggestive Missionary Charts."

PICTURES

As soon as the pictures are cut out they should all be placed in one envelope, marked "Unmounted Pictures, Foreign." Any fact explaining a picture should also be cut out and pasted on the back of the picture when mounted. If too long it should be condensed, neatly written on paper, and then pasted on the back of the mounted picture. Before mounting trim the picture so that a tiny margin will be left on three sides, with a larger one on the fourth, where the name of the picture is found.



(Copyright, 1905, by the Young People's Missionary Movement)

The Wider Field

A NEW missionary recently wrote: "A field as wide as this, with twenty organized churches and over fifty other outstations, requires more than one ordained man. Please have a sharp lookout for some one of the brighter young men just finishing the work at the seminaries, or some young pastor who needs a wider field."

The facts represented by the striking chart printed above constitute a challenge to young men who are strong and who are looking for the largest opportunity to preach Christ's gospel and build up his church. Moreover, the figures challenge the ministry at home. Could not our clergymen of today alter these disproportionate figures by appealing to the strong young men of our Congregational homes to consider the ministry as a life profession and the foreign mission field as the place?

This chart is one of six reproduced in colors for wall use. See description among the advertisements at the end of this issue.

Summer Conference Testimonies by Pastors

Three of our young people have attended the Silver Bay meeting within a couple of years, and the effects were altogether good in making their interest in missionary matters greater, broader, and more intelligent. Furthermore, the wholesome effects of such an outing, with such associations, in building up character seem to me to have been great.

R. T. Hall, New Britain, Conn.

I know of absolutely nothing that would so kindle missionary interest among our young people's societies as representation at the Lake George Conference. To the four of my own young people who have enjoyed one of the conferences, the subject of Christian missions has come to be a more *vital* theme, and its claims upon them clearer and more commanding. The great world-work has taken a firmer hold on the deep springs of their life. They have become more eager to learn of its history and the lives of the workers, and more willing to promote local missionary activities even at sacrifice. In short, a true heart interest has been created that will make them wherever they are a strong missionary force.

Benjamin Swift, Orwell, Vt.

For three successive years we have been represented at the Silver Bay Conferences by one or more of our young people. They have come back full of contagious enthusiasm for missions. Through their influence we have had three courses of Mission Study for Young People, besides a class for the older children. I think that the influence of the conferences has been perceptibly felt throughout the church.

S. L. Loomis, Boston, Mass.

In 1903, and again in 1904, we sent a young man to the Silver Bay Conference. These young men have been greatly enlarged in their interest in Christian work at home and abroad. They have increased the interest of the young people of our church in all lines of Christian activity. They are planning to send one of their number to the conference in July, 1905. My young people have been so enthusiastic over the conference that I should like to go there this summer myself.

A. B. Chalmers, Worcester, Mass.

Our Christian Endeavor Society has been represented at Silver Bay for the last three years. The results have been a missionary library, mission study classes, better missionary meetings, more weekly pledges, and increased gifts for missions. In addition one young lady has been led into Y. W. C. A. work.

Frank R. Shipman, Andover, Mass.

Two of our young ladies have attended the conference at Silver Bay. The special results to our church have been the establishment of a foreign missionary study class, a home missionary study class, and a general quickening of the interest of our young people in missionary work. Please keep us posted on what is going on in this line, as I am anxious that my young people should march steadily in step with this forward movement.

W. Fisher Markwick, Ansonia, Conn.

The splendid mission study class of twenty Endeavorers in this church is a direct result of the missionary conferences at Silver Bay, and is a fine testimonial to the quality of inspirational work done there.

William W. Sleeper, Wellesley, Mass.

Two of our young ladies have attended these conferences at Silver Bay on successive years. They were sent as delegates of the Christian Endeavor Society. In both instances they returned all aflame with zeal and enthusiasm caught from these conferences. Each read a carefully prepared report of the meetings before the Endeavor Society. These reports created so much interest that they were read later by request at the monthly missionary concert of the church. The young ladies still retain the impulse received, as seen in their work along missionary lines. Seldom have messengers sent by us on such an errand brought back more of real value to us.

Arthur Little, Dorchester, Mass.

Several of our young people have been attendants each year at the Silver Bay Conference; and while missionary interest in our Young People's Society for some years has been deep, I believe it has received very positive quickening as a direct result of these conferences, and definite direction in the line of practical missionary work on the part of our young people at home. Several have been led, I believe, largely through these influences, to give themselves to some form of mission work; the missionary interest and passion has been coming to be dominant in the meetings and work of the society; several mission study classes have been conducted, and with increasing interest and attendance; and through the operation of missionary methods, under the guidance of the deeper missionary spirit, general education in the work and appeal of foreign missions has been effectively carried on.

We trace gratefully a large share in these recent attainments to Silver Bay, which has become a watchword in this region.

Herbert C. Ide, New Britain, Conn.

A STORY FROM WESTERN TURKEY

Conquests and Conflicts in Bourdour

By Rev. Lyman Bartlett, of Smyrna

Some 250 miles east from Smyrna, in Asia Minor, lies the city of Bourdour, one of the outstations of the Smyrna mission field. The city has a population of perhaps 15,000, comprising Turks, Greeks, and Armenians. It is one of the most hopeful of our outstations, and a few facts in its history are full of interest and encouragement.

The Protestant congregation here, which I have sometimes called the "model congregation," comprising both Greeks and Armenians, is made up of very dissimilar material, but it has been wonderfully assimilated by the grace of God. The leading member of the congregation, both in respect of property and influence, not many years ago was a ruined man, ruined by drink, so enslaved to his cups that he was often unable to return to his home after an evening of carousal. He is a Greek, and though Christian in name he was far from it in character. The pastor of this congregation is an Armenian, a man of God and a thorough Bible student. On one occasion an infidel in the place, confident that he could silence the pastor in an argument, wished for an opportunity to try his skill, and sought an introduction through this intemperate man. The discussion was long and spirited, but the Bible won the day and the infidel was silenced, with the result that the intemperate man was convicted by the simple presentation of the Word, and soon yielded his heart to the claims of Christ and became a new man. He was thoroughly reformed, and his reformation bore fruit in strictly temperate habits and in industry and uprightness in business, for he was a shrewd business man. He soon gained the confidence of his friends to such a degree that his name was sufficient security for any amount of credit he should need; and now he is one of the most reliable and successful merchants in the city, and his wife and nearly all his children, of whom there are several, have become true Christians and consistent members of the church, and the whole atmosphere of the home is changed.

Another member of the church was formerly a quarrelsome man, always ready for a fight and utterly devoid of fear. He wished to take a wife, but the parents of the girl he wanted refused to give her to such a worthless character; but, finally, inducing a lady friend to invite the girl to a vineyard outside the city, he proceeded to the place on horseback and, seizing the girl, placed her behind himself upon the horse and fled to a neighboring town. There, by threats of violence, he compelled a priest to join them in marriage, and returned to the city victorious. He was subsequently brought into the kingdom, and has lived a humble, Christian life. This man is an Armenian.

Another case of interest was that of a Greek seventy years old, intemperate and profane. He too was renewed by the grace of God, and for several

years lived a consistent Christian life, till he was "called higher." There are other marked cases which I have not space to mention.

When this little band had become thirteen in number, in the course of

CITY OF BOURDOUR

their Bible study with the pastor, they came to the passage, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Prompt to obey the divine Word, they all agreed that a Christian cannot use

tobacco in any form to the glory of God, and at once pledged themselves to abstain entirely from this useless indulgence. I believe they have all kept their pledge, except two who afterwards removed to Smyrna and became connected with more "refined society." This little band, strictly temperate in their habits, strictly honest in business, and careful in the observance of the Sabbath, soon gained a wide influence in the community, and their influence increased to such a degree that the priests and leading men of the old churches, both Greek and Armenian, were alarmed, and opposition began to appear, which after a time took the form of violent persecution. In 1891 we had secured an excellent site for a building, which should serve as a place of worship and for a school, with rooms for the pastor's family. In this effort the brethren had shown much self-denial. Permission to build was secured from the local government (no building can be erected without a formal permit), and the work proceeded till the roof was partly covered, when orders were issued to stop the work. The building stood unfinished for nine months, exposed to all the storms of an inclement winter, but sheltering a large amount of lumber to be used in the completion of the structure.

In the summer of 1892 I went to Bourdour with my daughter and a Bible-woman, with the purpose of finishing the building if possible, but this could be done only by an order from Constantinople. After some delay such an order was secured through our friends at the capital and was sent to the governor at Bourdour; but he refused to give permission unless we would sign a pledge that the building should not be used for either church or school purposes, and we could give no such pledge. The order from the capital was repeated but the permission was still refused, while the opposition increased. On our attempting to build a wall in front of the house the governor sent policemen, who tore down the staging and imprisoned the men who were doing the work. Our enemies, both Greek and Armenian, seeing the government against us, became bolder in their opposition. Protestants were insulted on the street; their houses were stoned, and orders were issued by the Greek bishop that all Greeks who had rented tenements to the Protestants should expel their tenants. This they could not do, and excitement ran high. Threats were made of banishing the Protestants from the city, but this they could not do. Every day witnessed some new development. The Armenian and Greek communities seemed to have united against us, and rumors of burning the building were afloat. During all this time we were in frequent communication with our friends at the capital, so that they were kept informed of the progress of events.

On the evening of August 17, 1892, there was much stir in the streets, and it was evident that something was in the wind. About midnight the alarm of fire was given, and almost immediately the streets were full of people; and from the remarks of the passers-by it was evident that the fire was anticipated. In an hour and a half the entire structure, which we had hoped soon to complete, was reduced to a heap of ashes. One remark heard from the crowd as they hastened forward to the scene was to this effect: "What good to burn the building? Better bring Bartlett out and throw him

into the fire." Fortunately the location of the burning building did not endanger other houses, for it stood quite alone. It was a sad night for our poor, persecuted brethren, for, in addition to the loss of the building, they were also in great fear.

The next morning I wired the sad news to our legation in Constantinople, and soon came back the reply, "The American government will protect you and your work." By this the brethren were greatly cheered. No attempt had been made to extinguish the flames, but the governor and other Turkish officials sat by and watched their progress with apparent satisfaction. But who were the incendiaries? We never knew. Five men were arrested by the governor and imprisoned for several months, but no proof being found against them they were released. During their imprisonment I sent them each a Bible, and at least one of them afterwards expressed much gratitude, as he had never read the Bible before. Later on some of the prisoners were among

NEW CHAPEL AT BOURDOUR

our firm friends. A long time afterwards an Armenian priest offered to inform me who were the guilty ones if I would promise to prosecute them, which I declined to do. We had received from the Turkish government an indemnity amply sufficient to cover our loss, and nothing could be gained by prosecuting the offenders, even if their names were known.

What was the result of all this persecution? The great enemy was completely foiled in his attempt to suppress the Lord's work in Bourdour. With the indemnity secured, a larger and better building (shown in the engraving on this page) was erected upon the same site; all open opposition passed away; many who were bitter enemies became friends; our congregations were increased, and more cordial relations were established between the Protestant and non-Protestant communities than had ever existed before. On my next visit to the city after the completion of the building, I was most cordially received by those who before would not have consented even to a recognition. By all this the faith of the faithful ones was much stimulated and the cause of truth much advanced.

Letters from the Missions

West Central African Mission

PROGRESS AT KAMUNDONGO

Mr. Ennis, on his arrival in the mission about a year and a half ago, was stationed at Kamundongo, and on the departure of the Sanders and Wellmans was left as the only male missionary at that station. He writes, under date of January 28, that matters have progressed notwithstanding the weakening of the missionary force. There has been no falling away on the part of the people such as might have been anticipated: —

"I give the credit of this to the people of the church, who felt that this was a hard time when there was no man here who could speak the language, and have exhibited more than usual zeal in looking after matters connected with the work both on the station and in the outstations. Miss Redick was here part of the year assisting Miss Stimpson, and Miss Campbell has been here since the first of September. They have been doing their work under considerable difficulty, the schoolhouse and most of the equipment having been burned in September.

"Dr. Wellman arrived here in the middle of December, and has been busy catching up the work which was dropped in his absence.

"On January 15 thirty-two were admitted to the church on confession of faith, and something over fifty were asked to wait a while and add works to their faith. The spirit of the Christians is on the whole admirable, and the outlook for the extension and deepening of the work is encouraging."

East Central African Mission

THE SCHOOL AT MT. SILINDA

Miss Winter arrived at Mt. Silinda in November last, and immediately took up her work in connection with the school, greatly to the delight of her associates. A photo-engraving, showing the reception given Miss Winter as she reached Mt. Silinda, is seen on page 222 in connection with Mr. Fuller's article as to the industrial work at that station. Under date of January 31, Miss Winter writes of some of the external conditions under which their work is conducted: —

"School opened on the 3d of January and found me already living in a commodious but somewhat barnlike house, with eight girls, who have since increased to eleven — and innumerable rats. This is the usual routine: At daybreak we all rise, and I set the girls at work, washing, ironing, sewing, cooking, or digging, etc., till the eight o'clock bell calls them to their breakfast of *sodza*, a stiff, brown porridge of *umgoza* grain, with its accompanying *umtshobela*, or relish of greens, native tomatoes, and the like. They eat at a table after the blessing has been sung or said. The carpentry class has just furnished some good benches to take the place of the boxes they have been using for seats. The table equipment consists only of some well-battered, once-enameled plates, and some tin spoons.

"Before nine o'clock we descend the hill to the little thatched brick schoolhouse (which serves also as church), with its earthen floor and crude benches. Here, with the assistance of Laduma Njapa, the Zulu, and Zito, the Ndao helper, English, Zulu, Bible, arithmetic, geography, writing, and singing are

taught till about noon. There are between ninety and a hundred pupils, of whom more than forty are boarding pupils. Between twelve and two o'clock each day, all the girls, including those from the kraals, come to my house for instruction. Those of the boarding department sit inside in their dining and work room, while the kraal children crowd the veranda floor, with Mrs. Mcunu, the able wife of our Zulu carpenter, sitting in the midst to help."

Miss Winter gives an extended list of the articles which had been made by the girls, including handkerchiefs, dresses, undergarments, and patchwork. She gives some further account of how the girls are employed and taught.

"At two o'clock the kraal children go home and the other girls attend to their various duties till six o'clock. The second meal comes at sunset, for the natives eat only twice a day, and consists of samp, or hulled corn, mixed with native beans. This is cooked for both girls and boys in large iron pots over an open fire in a little round hut near the house. Two girls cook the food and stamp the corn, pounding it with great wooden staves, about five feet long, in a sort of tall, wooden mortar.

"After prayers they study a while and then go to rest. I found the girls sleeping on the floor when I came, but now native-made beds have been provided for all but two new arrivals; but as yet there is no bed linen. Most of the girls came with dresses, but had to be taught to wear nightdresses and underclothes.

"We have reopened the laundry, with girls to do the work instead of boys. It is difficult to teach the girls to do the work properly, but I think that the practical training which they may get in this work is of the best sort and more than worth the effort. We have a little laundry building close by the stream, where Mr. Fuller has had made for us a large brick fireplace, with cast-iron top, which accommodates two boilers, and outside a nice clothes yard. There on Monday of each week the girls, under Mrs. Njapa's supervision, wash the clothes for four families, and later for themselves, bringing them to the house to be starched and ironed during the early part of the week.

"We have also for supplementary work a cornfield and two sweet potato patches to care for."

THE SCHOOLGIRLS

"Two of my girls are the daughters of Zulu evangelists, one of whom, my house girl, is very useful to me as interpreter and helping me to acquire the language. Three are from the neighboring kraals. One homely little thing was brought here from the Lowlands by a young man who had secured her for his future wife and wanted us to train her for him. The other five are runaways, either from husbands whom they were forced to marry, or from fathers who, having received the proper price, were forcing them into such marriages. Fahlaza was the seventh wife of an old man, to whom she had been sold as a child. Since she has been with me she has received several visits from her brother who sold her, sometimes accompanied by the husband, trying by persuasion and threats to induce her to return. Then there would be a conference on the veranda, Dr. Thompson in charge and Njapa acting as interpreter, the men sitting on the ground before us, with much excited talk on the part of the men and girl. Finally, however, they secured from the native commissioner an imperative summons to bring her to Melsetter to have the case tried before him, and then at last she consented to go with them in the hope that the case will be decided in her favor. So one morning she started on the long journey on foot, with a round bundle of clothes on her head.

"Two runaway girls appeared a week ago, clothed only in their drapes. One

of these girls when she refused to be married was bound, and, because the English law forbids the selling of girls against their consent, they were dragging her to the Portuguese territory when she made her escape and came to us."

Zulu Mission

SOME MEDICAL CASES

Dr. McCord, who is now well established in his medical work at Durban, reports that in the month of January, although he was absent in the country for ten or twelve days, here and there, in attendance upon scholars, missionaries or their children, or the pupils at Umzumbe, he has had about 340 patients.

Writing February 2, he says: —

"In spite of my being away so much of the time my small hospital has been crowded to its limits all of the time. There have been several operations, but most of the patients have not required operation. There was one item in the work of the month a little out of the ordinary. I had a very interesting surgical case last November, and was asked to present it before the Medical Society of Durban. It was the first time I had attended the society, and I met a good many doctors whom I had never met before. They were all most cordial, and I enjoyed the evening thoroughly. The case presented was a woman from Zululand who is a thorough heathen. I gave her a dress to go in, and it was probably the first dress she had ever had on. She is quite anxious to have the dress to take home with her and has promised to go to church every Sunday. I think that I will let her have that much of civilization to take home with her, and I hope that she will take something besides.

"Her old mother has been here with her, acting as nurse. She is also a thorough heathen, but a better-hearted old body I have not seen in a long time. She has been a ministering angel to those in the hospital who needed help, cooking for them, waiting on them, etc. I was quite surprised the other day to hear that she was a 'smelling-out-doctor.' The belief in witchcraft is universal among the Zulus and the witches are greatly feared. When a man becomes sick he thinks at once that he is bewitched. Hence has arisen the special profession of the 'smelling-out-doctors.' When a man is suspected of using witchcraft it is the 'smelling-out-doctor' who decides the case. In the good old days of Zulu independence the convicted man was at once killed. In these degenerate days of English rule he is allowed to live, but he is avoided by his neighbors.

"The other day a medical friend laughed at the old lady for being a 'smelling-out-doctor,' and she shut her lips and never a word on the subject would she say. But today I called her into the consulting room, told her about the dark days of witchcraft in New England in the times of old, and asked her about her gift, the ability to smell out the witches and those who use forbidden charms. She was greatly interested to hear of the times in New England, and became quite communicative and told of her history. It seems that while she was a young woman she had a severe illness. What it was I do not know, but when she recovered she found that when a certain man came near her she fainted away, and when she recovered consciousness she laughed and cried and was hysterical generally. These are the symptoms which indicate the presence of one who practices witchcraft. The man was soon suspected and it was decided for certain that he was guilty, and he was shunned accordingly. Since then the woman was revered as a 'smelling-out-doctor,' and any suspected person was brought to her for judgment. She

described her feelings when a 'guilty person' is brought before her. She becomes very nervous, her limbs twitch, she feels as if there were a lot of snakes crawling over her; she feels oppressed, has difficulty in breathing, becomes faint, and, when younger, would faint entirely away. She has this same feeling if another 'smelling-out-doctor' comes near her. Twice this month other 'smelling-out-doctors' came to spend the night in the hospital. On each occasion, before she saw them or knew that they were present, she became very nervous, felt oppressed, was short of breath, could not sleep, and, in general, acted like a crazy person.

"Such a person naturally becomes rather autocratic in giving judgment, and I fear sometimes rather partial. She said that the accusers did not always select the right person as the guilty one, and she would point out one of the others as guilty. However, if they did bring the guilty one, if she did not fancy the style of the accusers she would tell them that the accused was innocent, and would point out one of the most objectionable of the others as the culprit.

"I am satisfied that in her case the phenomena are genuine. However, she tells me that there are many who claim to have this power for the money there is in it, while in reality they have no power at all. She can at once detect one of these false 'smellers' if he is brought before her, as the peculiar sensation produced by a witch doctor is absent.

"To tell just what produces this phenomenon is a psychological problem somewhat beyond me. I suppose that it is akin to mind reading, so called, animal magnetism, and such subjects, about which we know so little and about which we theorize so much. But the natives' explanation is simple: 'Why, of course, it is because there are witch doctors, and she is a "smelling-out-doctor." What else could you expect?' That explanation would have answered in Massachusetts 200 years ago. So our Zulu friends are not so many centuries behind the times after all."

Western Turkey Mission

ENCOURAGING SIGNS

Mr. Irwin, of Cesarea, reports a twelve days' tour in the Bozook region, in which he was accompanied by Mrs. Dodd and Miss Cushman. They visited seven or eight places, holding public services — Mrs. Dodd holding meetings for the women only, Miss Cushman's case of medicines ministering helpfully to a large number who came to her for treatment. Mr. Irwin writes: —

"As far as I know personally or can learn the Bozook is the worst part of our field — I mean in the condition (temporal) of the people, and certainly for dirt, squalor, rags, fleas, and other things it bears the palm. There are many places in the world where the 'Gospel of a Clean Shirt' is needed, and this is not the exception. If I had ever been a doubter as to the need and usefulness of both medical and educational missions I would have returned from the Bozook a converted man. Wherever we found a graduate of one of our schools we found also a cleaner home, cleaner persons, and a face out of which looked the eyes of a soul awakened. Those who are teaching never need think they are not doing one of the best kinds of missionary work. As for medical work, when one sees the condition of the sick in the villages it makes him long for a knowledge of medicine and without it feel his helplessness.

"Our preachers and schools are doing

a good work. It is not ideal, there is plenty of room for improvement, but yet the difference between a village where we have work established and where it is not is plainly manifest. Keller is a case in point — a place where we have no regular service and where there is no Protestant school, and a place with more ignorant, boorish people and dirty, unruly, and unruled children would be hard to find. They are desirous for a school, and when there we got track of a couple of bright girls and are taking steps to have one of them brought to the school here and educated as a teacher for that village. Hogopik, one of the boys nursing at the hospital at present, did good evangelistic work in that region (it is his home place) last summer, and through his efforts a good room has been built for holding services."

After returning from the Bozook tour Mr. Irwin and Miss Orvis visited Everek and Roumdijin; still later he accompanied Mr. Fowle and Dr. Dodd to sections near and remote from Cesarea in which they found much to encourage them.

Eastern Turkey Mission

EUPHRATES COLLEGE

President Riggs, of the college, in making his annual report for the year 1904, speaks of the improvements that have been made in its buildings, and especially of Wheeler Hall: —

"On November 23 the newly completed auditorium was dedicated, and named in honor of the founder of the college, Wheeler Hall. On that occasion, for the first time in many years, all the students of the institution were accommodated in one room. The hall was commenced, after considerable delay owing to technicalities in the permit, in June, and was built, together with the theological seminary, which forms the western end of the same building, under the direction of Mr. Carey. The auditorium is eighty-five feet long and forty-three feet wide, and the ceiling is arched to a height of twenty-two feet. At the rear of the hall is a gallery twenty feet deep, the space under which is shut off by movable partitions to form a small meeting room. The auditorium seats with ease 1,500 people, and could doubtless be crowded to seat near two thousand. The acoustics of the hall are perfect. The hall is built on the roof of the building formerly occupied as a stable, but as it is on a steep hillside the hall floor is on a level with the street on the north side. The lower story has been remodeled to serve, for the present at least, as a cabinet shop.

"The number of students continues to increase in the higher departments and to decrease in the lower. The total in the college classes is 136, and in the high school 251; in the lower schools 469. This is an increase of twenty-seven in the college and high school, and a decrease of sixty-three in the lower schools as compared with last year's attendance. On the whole, the quality and tone of the pupils is better than it was last year, and cases of discipline have been relatively rare. The attention of the faculty is constantly turned to the need of higher standards of scholarship. This year some distinct advance has been made along this line.

"What has been said of progress in scholarship might also be said of religious work. There has been progress, but it has not been at all comparable to what it should have been. It is a subject of constant study and prayer, and it seems clear that what is needed in the religious life here is a better *quality* of effort and teaching rather than a greater quantity. The most promising line of work is that of personally dealing

with individuals. There are, however, some circumstances that give promise of help in the future. The opening of the theological seminary has introduced a stimulating element in the environment of the college boys. Though not organically connected with the college, the seminary is closely affiliated with it, and students of the two institutions are constantly brought in contact with each other at the table, in the library, and in lectures and services.

"During the past two years the services of the local Protestant church have been so crowded that it seemed necessary to have separate services for the students, but with the completion of Wheeler Hall it has become possible to invite the people to join with the college in holding its Sunday services in the new building. Two services in the month are in charge of the college, the missionaries and teachers preaching on these occasions. In addition to these, separate services in English are held in the college about once a month. The machinery of religious work is in good order, and the general moral atmosphere seems fairly healthful. But all of those most deeply interested cannot but see the grave lack of vital spiritual life and growth. It is along this line that there is the greatest need for advance."

Foochow Mission

REACHING SHAO-WU

WRITING from Shao-wu, December 20, Mr. Storrs reports his arrival at the station to which he has been assigned: —

"Two weeks ago yesterday Mr. Gardner and I started up the Min, arriving here at 3 P.M. Saturday. That is a record trip, so far as is known; the more usual time is three weeks or more. Our good fortune was due to the conjunction of a number of circumstances — good weather (but one day being rainy), a light boat, no accidents, and a crew that worked early and late. The fact that the last eighty miles of the journey, from Iong Keu, was made in three small 'rat-boats' had much to do with our record trip. Those days on the Min, with its rapids and rocks, its rugged mountains and picturesque villages, have been often described to you. I shall never forget them.

"When we came to the borders of this tremendous parish, a hundred miles from here, we began visiting some of the native chapels and preachers. We were always cordially and even affectionately received, firecrackers and gifts of poultry and mutton or cakes sometimes showing the genuineness of Chinese hospitality, above the invariable cup of tea. We visited six in all. The preachers and pastors are a fine, intelligent set of men, carrying on their work for the Master at a great personal sacrifice, comparable only to the more devoted home missionaries of America. It is in the limiting and financial crippling of this native pastorate that the folly of our present meager support of missions is most apparent. Fine, strong faces, the best one sees in China, were characteristic of the groups of Christians as we met them.

"Sunday Mr. Gardner and I attended the three Shao-wu churches. Last night we were at Dr. Walker's for tea. To-night four of us attend a Chinese 'feast' at the home of one of our prominent churchmen. It will be my first experience with native food. Annual meeting comes next week, and will be a further introduction to this splendid parish. One thing is very clear at the outset: by the time that I am of any practical avail for the work, Dr. Walker will be able to do less of the noble service rendered by him, than now.

A field as wide as this, with twenty organized churches and over fifty other outstations, with an increasing opportunity and responsiveness, requires more than one ordained man, even with the counsel and assistance of one like Dr. Walker. Who will have the direction of the school and theological work? If I, then who is to do the touring and hold conferences, etc.? Please have a sharp lookout for some one of the brighter young men just finishing work at the seminaries, or some young pastor who needs a wider field. It's here waiting in hope for him."

South China Mission

SIX MONTHS' WORK

IN the absence of Dr. Hager, Mr. Nelson is the only ordained American in our mission in South China. He sends the following report of work from July 1 to December 31: —

"During the last half of the year the single family on the field has enjoyed fair health, and the work has been carried on without a break. Mr. Nelson has been touring among the outstations much of the time, but often because of the superabundance of work he has called upon the native pastors to assist him. There has been some visible progress in the country districts, aside from the number of converts who have been received.

"Mention will first be made of the self-supporting work. The mission assists in conducting the work, but is not responsible for its support. There are now four chapels, or churches, under the China Congregational Preaching Association, of which Rev. Joe Jet is the head and Mr. Nelson the authorized assistant. This association was organized in San Francisco, and has been doing a good work in a rather quiet way, as far as any reports in our home papers are concerned. A new chapel is being built at Cheung Sha. Last year a chapel was opened in San Ui. There is still another in Yan Ping, while the oldest work of this association is at San Ning, which has long been considered the beginning of our work in South China. These chapels are visited by the missionary on his tour, and, aside from money matters, are treated like those under his immediate charge.

"As to our own work: At Wa On, in San Ning, the Christians have secured a better building, which was bought by them and repaired, costing us practically nothing. The work here is supported by us. In lower San Ning, in the Hakka district, one chapel was torn down by a typhoon, but is now being rebuilt of stone at a cost of about $250, Mexican. At Siu Tsun, in the Pun Ti district, work has been begun on a new church, which will cost about $4,000, Mexican. This money is being secured outside the mission. Further on is the prosperous church of Hoi In, self-supporting this year, with its own Pastor Chan. A new church has been built this year at a cost of $6,000, Mexican. There is a debt of $2,000 on this building. From Hoi In our course takes us north toward Yan Ping. At Chung Hau the chapel has been enlarged by the purchase of the adjoining house. At Kam Kai the chapel torn down has been rebuilt at a cost of about $250, Mexican. The chapel at No Lung, in the Yeung Kong district, has been opened for work. In the Hoi Ping district the Ma Kong chapel has been enlarged at a cost of over $100, Mexican. In these districts there have been about four hundred baptisms this year. The money raised has been large, when we consider what has been spent in repair, building, and buying property. On account of this not much money has actu-

ally come into the hands of the missionary for expenses.

"In the Heung Shan district we have been able to open this year a new outstation at Shek Ki, the largest city in the district. Then we have secured about $1.250, Mexican, toward a new church building at Lam Pin, where we have labored three years. The results in this district have not been large, but we see progress. A school for girls was maintained six months at Nam Tong. One Hakka colporter is at work in this district, as there are many Hakkas there."

After referring to these outstations the report speaks of the city of Canton and the Ruth Norton Girls' School, in which the work has been going forward prosperously, and Mr. Nelson adds: —

"In the country three schools for girls have been maintained by the missionaries, and two by the native Christians. Six Bible-women have been at work in city and country. The total number baptized during the year in Hong Kong, Canton, and country outstations is between 400 and 500. It will be almost impossible to close the year without debt, as at the close of the year some specials have come in. We are grateful to all who have contributed to the work during the year, and ask for your assistance another year."

North China Mission

LIN CHING DISTRICT

Mr. Chapin continues the report of visits made in the Lin Ching district, where he finds evidence of much interest on the part of a good many inquirers: —

"Recently, since it was manifest the government would not suffer a recrudescence of Boxerism, many who have been long looking toward the church have ventured to come forth and proclaim themselves as believers. With these have sprung up those who are seeking to work the church for all it is worth, and so in their lawsuits write themselves as church members. One such man on presenting his case found that he had made a serious mistake. The district magistrate had a good working knowledge of the tenets of Christianity, and soon discovered the litigant was an impostor. The man was beaten a thousand blows, jailed for several days, and then let out wearing a wooden collar, on which was inscribed his crime. This collar he will wear for a month.

"From Ssu Chuang I went to A Ch'eng, where there are more than 150 men who are interested in the truth. They have rented a place where they meet for worship and study. Many of the men belong to the better class of society. Here eight were received on probation. At T'ao Ch'eng P'u, which is about five miles away, there are thirty others or more. Owing to lack of time I did not visit that place, but several of the men came to A Ch'eng. We may reasonably expect to establish outstations at both these places. A man from a place in the neighboring county of Yang Ku came to see me, reporting many inquirers in his town. He had received considerable instruction in his wanderings, so we may hope will in time be admitted to the church."

After referring to various villages visited and the number of inquirers who appeared, Mr. Chapin states that he is far from believing that all or half of these men have a sincere desire to live righteously. They have mixed motives, but nevertheless they are accessible, and can be hopefully appealed to in reference to the better lives they should lead. And he adds: —

"Experience has shown that the Holy Spirit can change the Chinese. And the number of helpers who are laboring

with zeal, and at the same time receiving a very small return for their labors, shows that they do not work for money alone, or mainly.

"But today the inquirers who come to us are mostly men who have not the slightest expectation that they will be employed by the foreigner. Of the hundreds, I might say thousands, of inquirers who have come to us within the past two years, I do not recollect of more than three who asked of me for anything in the way of employment. This may not seem to you surprising, but it does to me; and should I on reflection find that the number was ten times as great as that mentioned, still the change from former times, in this one respect, is most marked.

"Of the present inquirers, it may be said, some are from that class of men who have previously held aloof because they were afraid to join the church from fear of persecution. Such men are not likely to turn away because of this timid spirit, for few of them know enough of the truth to say that it is the best. What they believe is, that it is better than any other in their region.

"Others see the power of the foreigner in calling upon the highest officials, the moving of troops to protect the church members or put down incipient Boxerism, and they wish to be on the side of the strongest. Still others note how that Confucian teaching is being supplemented by Western learning, and this one thing, no doubt, does have, and will continue to have, a profound effect upon the Chinese. It means that the day of the Chinese humdrum pedagogue has passed away. He may hate Western learning as much as he pleases, but said learning has come to stay. In the province of Chih-li Dr Tenney is in charge of the middle grade schools, and the viceroy is pressing the county magistrates to establish common schools in every village, to be feeders to these of a higher grade.

"Here in Shantung steps are being taken in the same direction. Now one of the pillars of Confucianism has been the scholarship of the Chinese teacher who taught the classics, and who looked down on the man from the West who did not study them. When, therefore, it is found from experience that the teacher must become a learner, and that from the despised Westerner, it is easy to see that a greater respect is going to be given to the religion which comes from the West. The two go together in the mind of the Chinese.

"To estimate with any accuracy the forces which are working together to make the Christian religion something to be sought for by the Chinese is, of course, impossible. What we must note is that we have before us an opportunity such as has never, perhaps, been placed before the church since the Redeemer left this earth. If we had three times as many helpers as we have today, they would have more than they could do, not in preaching to outsiders, but to inquirers. We need men who can teach; who can sit down by the ignorant man who has determined to leave the gods of his fathers, and carefully go over the reasons why Christianity is true; and who can make them to know Christ, 'allure to brighter worlds, and lead the way.'"

SCHOOLS DEMANDED

Dr. Ament writes from Peking, January 4:—

"As to educational work, I may say that it is the great work in China just at present. Educated men are in great demand. In our station we have now a central school of over sixty boys, with an average expense of about seven dollars gold each, the remainder of the expense being borne by the boys themselves. We have eighteen primary schools, eight more than we reported at the last annual meeting in June of 1904. Requests for schools are coming from several places, and all that is needed is a small grant in aid to

make up what the people are unable to raise. A normal department in our college is one of its greatest needs, and one which cannot be deferred much longer. Our field is wonderfully open, and is ready to go on to the second stage in development, which is the educational. Small villages want schools and are turning temple lands to their support. In doing this they have the help of the officials, who have orders to found schools in nearly every village. Where temple funds are insufficient, and where we have a few friends, we can secure a Christian school by getting the village to grant this money from public lands and adding on a small sum to make the school a success. Even in villages where there is not one Christian we have requests for schools, as the people much prefer to be under our auspices; otherwise the officials or their underlings may plunder them.

"We had a great day on Christmas in our compound. For the first time in many years we had ample space, though our noble church proved not to be one whit too large. Fully eight hundred people were present Saturday morning when our 200 children received their presents and had their exercises. In the afternoon the schoolboys had their sports in our open yard, and fully 1,500 were spectators. The day was perfect, filled with sunshine, with no wind or dust.

"We are now in the midst of the Week of Prayer. The meetings are usually crowded, and soon our largest churches will prove too small. The spirit is good, but we could wish for more zeal for the church and a fresh awakening of the evangelistic spirit. The fall of Port Arthur creates little excitement in Peking. The Chinese are more alive to internal development than ever. The streets adjoining our premises are now paved, adding greatly to the value of the property. Electric lights will soon be introduced and the telephone will be heard in the land."

DOORS WIDE OPEN

On her return to China, Miss Russell, of Peking, finds that "the work grows dearer each year," and writes from her station under date of January 27: —

"Many changes have come the past year, and I hardly know some days whether I am in China or not. Things are moving here, and doors are opening and opportunities coming that make one wonder how all can be rightly entered. It makes the heart ache to get the word of the great cut in the appropriations for the year's work. Now is not the time to take money out of China, but rather to pour in. The Chinese helpers and church members want a self-supporting church, and are working towards that end all the time; but with the opening of new towns and villages all the time, more is needed rather than less.

"A city one hundred miles from here has sent to Dr. Ament a letter signed by seventy persons, asking that a preacher or teacher be sent them. Interest in schools and all forms of work is increasing, and it seems a poor economy of time and money spent for the American churches to draw back now. One of our best helpers has gone through a temptation that has tried many a preacher in America. He had an offer of a salary much larger than he is getting here with us as a preacher, but after much thought and prayer has decided to stay by his work in this station. His call was not to a business position, but rather to another field as a preacher.

"While in America I heard many people talking about the book, 'Letters from a Chinese Official.' It seemed to make a great impression on many people who are not careless readers or thinkers. It was our pleasure, on the steamer returning to China, to meet a Chinese gentleman from Shanghai who was one of the first band of young men to go to Yale College. He knew of the book, and told

Mr. Storrs it was not written by a Chinese but by an Englishman; gave his name and place of residence. He said he had often thought of writing a reply to the book, for, while he was 'not a convert to Christianity,' it was not a fair representation of Chinese ideas. It was 'too ideal,' he said.

"I have spent nearly a month in three of our outstations since my return from America, holding classes for women, and I plan to go again in about two weeks. The work about our North Chapel is growing in a most encouraging way, more new women coming every month; and the little boarding school for girls, the Emily Ament School, now numbers twenty-six, and we hear there are to be five more after the Chinese New Year. This school is taught by the wife of our pastor. The Cho Chou boarding school has done good work, and makes it quite certain that we must have these little boarding schools in our country outstations. It is less expensive and better in every way.

"In all these schools the parents pay for their children, some more and some less, according to the family. The Cho Chou church has opened its first outstation, a large market town seven or eight miles away. The outlook is most encouraging.

"Two years ago the North Chapel started a country work near the Western Hills, and now there are ten families who are interested. I have just had a Bible-woman out there for a week, and she gives a most interesting account of the field. I have just spent a week at Shun I Hsien, and found much to cheer in that place. The church was nearly wiped out in 1900, and, alas! the few left not the strong ones; but it has a wonderful inheritance in the blood of fifty-three good men and women, and there is now a great opening if only we had a good man to fill the place. We are so short of workers, and no one for that place. I took a helper from another outstation with me, and he had classes for men and I for women. Every day he had from ten to fifteen or more men, and some of them most earnest. One young man was terribly beaten by his father because he came to the services; and one Sunday the father even tied him up, but he said, 'Whenever you untie me I shall go to the chapel.' The father came to see the helper, who was very kind to him, and when he went away he said he would no longer oppose his son.

"One Chinese teacher who had read 'The Greatest Thing in the World' (translated by Dr. Goodrich) said, 'This Christian doctrine shows all human shortcomings, but it is beyond that of our sages, because it tells of help and hope.' One old church member in Cho Chin said, recently, 'I am too old to learn to read and write, but I can stand at the door of the church and welcome those who come.'"

Micronesian Mission

OCEAN ISLAND

Mr. Walkup sends us the latest word from Banaba, or Ocean Island, which is some 600 miles southeast of Kusaie, where he was on January 30, on board the *Hiram Bingham*. He found at Ocean Island much to encourage him, the place having become important by reason of the discovery of phosphates, which had brought thither some large steamers to carry away the rich deposits. Mr. Walkup writes: —

"After meeting the *Morning Star* at Kusaie, on November 6, with the home mail, which mail was five months on the way, the *Hiram Bingham* has given us another fairly prosperous tour of the Gilbert group. We passed by only one

island, Marekei. There is nothing new of special importance to report from the low and monotonous islands. At Ocean Island we found three or four large steamers, each of from five to six thousand tons, waiting outside for their turn to load. They appear almost like a blockading fleet. The weather has been unsteady, and only now and then do we have a day when two steamers can be loading at the same time from moorings at the two piers. Our light little craft has not been forced to slip from her moorings, although in one storm of nearly two hours the jumping was in very quick time.

"The managers of this Pacific Phosphate Company are favorable to our work in some ways. They respect our native minister and his assistants and the church members for their consistent Christian lives. They respect the Sabbath, giving the white staff (eighty or more) and the 900 native laborers a half Saturday holiday. They are building a large and fine church building (to be thatched by the natives) for a central Sabbath morning service. In the evening the manager reads a Church of England liturgical service. They often use the Gospel Hymns of Sankey, and some twenty or more attend. The meeting is held in the Recreation Hall that has a billiard table but no bar. I am always invited to give a short address. None of the stronger intoxicants are permitted to the white staff, and beer and light ale are furnished only in limited quantities. The crews of the steamers and the staff on shore can only meet by special permission. They employ a doctor and also a white man as chief of police and inspector for the 900 laborers. These laborers must be in by nine o'clock at night or they will be put into calaboose. The large barracks and grounds are like a military camp."

Items from the Missions

China

Rev. J. E. Walker, D.D., Shao-wu: "The Boys' Boarding School is running smoothly in full force, and the new building for it is progressing at the normal speed of this land. The odors in the present crowded quarters are a trifle offensive, but the boys are no worse off than they would be at home, while we, with better things in sight, can the more cheerfully endure present inconveniences. We now have five men employed as colporters of the National Bible Society of Scotland. This society permits its colporters to sell other books than the Scriptures, and the men have done quite a little in the way of selling tracts, Testaments, hymn books, etc. The Scotch society publishes a different version of the Scriptures from that used by us; and while this is all right for general distribution, the church members need the standard edition for public worship and the like. It is a great convenience and benefit to our work to have these men visiting all parts of the field."

Miss Emily S. Hartwell, Foochow: "On reaching this city, January 2, from my furlough in America, I had a most hearty welcome. The students met me outside the south gate of the city with the ever-present firecracker welcome of China. Station class and Bible-women and day school children also lined the street. It was an enthusiastic reminder of the great opportunity and sincere appreciation of what the Boards are doing in China through their missionaries. I only wish the sound of the cannon crackers could reach across to the givers in America, and that the strings of popping firecrackers could enthuse their hearts to pray more and long more for a larger share in this greatest

privilege of the age, the awakening and regeneration of this oldest and most popular nation of earth. We who are out tending the beacon lights call back for more fuel for the fires and more helpers to kindle other lights. Civilization must needs march forward; do not forget Christianity alone can light the beacons that mark her victorious way."

Miss Alice U. Hall, Foochow: "To a newcomer the work seems earnest and far-reaching, with a deep spirit of consecration both among the foreign and native workers. If you could have witnessed the Dudley Memorial Church communion service recently, and have seen nearly fifty unite with the church, most of them being girls of Miss Garretson's school, your heart, too, would have been rejoiced at the manifestation of God's Spirit in our midst. This is but an example of what is going on all about us."

Rev. Charles E. Ewing, Tientsin: "The Week of Prayer has begun with an excellent spirit manifest in the meetings and with good hope for the days and weeks to come. It is my plan to throw myself vigorously into the city work through January and February, with probably one brief visit in the country."

Turkey

Rev. C. D. Ussher, M.D., Van: "We are finding an entrance to villages which have heretofore refused us; but, as a matter of fact, there seems to be a real hunger for the gospel, and we cannot find evangelists enough. We could use profitably today between thirty and forty new evangelists. The young people of the church are doing what they can, and we reach eight or ten places every Sunday. Cholera has practically disorganized the military, more than one thousand soldiers having died, and probably one thousand are on the sick list. This fact has probably prevented the activity which we feared. The disease is now lessening."

Rev. Ernest C. Partridge, Sivas: "Our boarding school has fifty-two boys in it, and I have this morning refused the eleventh new pupil, for the reason that there is no place for him to sleep. Every one of these new boys was willing to pay the full price, and I was very sorry to refuse them, since they are boys from several new villages, the very class of boys that we want to get hold of."

Miss Olive M. Vaughan, Hadjin: "I am proud of our girls, for I have never seen a more orderly school. During the morning devotions the 265 pairs of eyes are riveted on Mrs. Coffing, and at evening devotions they are always so interested."

India

Rev. Alden H. Clark, Vadala, Marathi Mission: "It has been a surprise to me to see how friendly the Hindus of this region are. The officers and chief men of the village were in the church when Mrs. Clark and I were welcomed to Vadala, and afterwards they came to meet me and to invite me to visit them. Often the merchants, not only from Vadala but from some distance as well, have sent in some special treat — some specially fine oranges or sweetmeats. These are purely friendly gifts, and speak well for the past history of this station."

Japan

Rev. Morton D. Dunning, Kyoto: "A nation is being born under our very eyes. The changes that have taken place in the last fifty years seem to have been but preliminary to this. Everywhere there is appearing a sober earnestness which has not before been a marked feature of this people. The meaning of the war and the responsibility that it brings, together with its suffering and sorrow, are making a deep and lasting impression. There is given to us an opportunity for molding the character of this people and establishing trends of thought which shall abide and determine its future."

Miscellany

Bibliographical

The Blue Book of Missions for 1905. Edited by Rev. Henry Otis Dwight, LL.D., Secretary of the Bureau of Missions. Funk & Wagnalls Co., New York and London.

Cotton Mather once said of a certain Christian utterance, "Ink is too vile a liquor with which to write it." Of this Handbook of Missions prepared by Dr. Dwight we will venture to say that the title "Blue Book" does not fully express its excellence. It is worth printing in gold. It is a small volume of 242 pages ($6\frac{1}{2}$ x $4\frac{1}{2}$ inches), filled from beginning to end with material that every minister and missionary and every friend of missions will find most instructive and helpful. To begin with, it has eighty pages descriptive of the various countries in which missions are prosecuted, giving, for instance, a page and a half to Turkey, one page each to Melanesia, New Guinea, Dutch East Indies, one-half page to Micronesia, two pages to Japan, four pages to China. Under this latter heading we find the area and population of each of the eighteen provinces, and also of the four great dependencies, with a list of the fifty-six Protestant societies working in the empire, and a tabular view of the work of each; also a tabular view of the Roman Catholic missions of China. After the description of the various fields there follow eight pages touching upon the strategic points in missions, the religious statistics of the different countries in Asia, Africa, Oceania, with the statistics of the great religions of the world. Then follow eighty-two pages relating to the missionary societies in all parts of the world, giving their location and the fields in which they work, the names of their officers, and their receipts, expenditures, and their official organs.

Part III, covering fifty pages, is devoted to miscellaneous matter, including a table of prominent events in Protestant missionary history, books for missionary libraries, recently published, a few pages on missionaries and their relation to governments, Roman Catholic societies and orders, telegraph and postage rates, orthography of geographical names, etc., ending with statistical tables of the principal foreign missionary societies, and, what is of great value, a copious index, by means of which all the interesting matter in the volume can be readily consulted. The volume is prepared by Rev. Dr. Henry O. Dwight, and is an admirable production of the Bureau of Missions, which we most heartily commend as a volume that should be at hand in every missionary library.

The Great Religions of India. By Rev. J. Murray Mitchell, M.A., LL.D. Oliphant, Anderson & Ferrier, Edinburgh and London.

This volume is made up of six lectures, delivered in the Edinburgh and Glasgow Duff Missionary Lectureship, to which extensive notes were added before publication. The book takes up the religions of India, one by one, and discusses their origin, history, and characteristics. These are Hinduism, Zoroastrianism, Buddhism, Jainism, Mohammedanism, and a large number of the unclassified religions of the wild, aboriginal races. The style is clear, scholarly at times, but always lucid and comprehensive. The charm of the work lies in the fact that the author spent a long and busy life in India, and during that time made the religions of the country his special study. Much of his information was obtained first-hand. No book, so far as we know, so clearly and interestingly describes the great religions believed in by more than one-half of the human race.

Notes for the Month

SPECIAL TOPICS FOR PRAYER

That, amid all diversities of judgment as to what is right and expedient in the questions under debate, Christian charity may prevail among brethren who seek the same great end, and that nothing may stand in the way of the earnest prosecution of the missionary cause, both at home and abroad.

For the educational institutions allied with the Board, all of which are outwardly prosperous, though financially cramped, that their present needs may be supplied and that the spiritual life of the pupils may be greatly revived.

DEATH

March 3. At Poona, India, Rev. Richard Winsor, of the Marathi Mission. (See page 223.)

Donations Received in March

MAINE

Bangor, 1st Parish ch., 75; Hammond-st. ch., 75; Central ch., 75, all toward support missionary; Forest-av. Cong. ch., Ladies' Aid, for Aruppukottai, 15, 240 00
Cumberland Center, Cong. ch. 24 51
Hallowell, Old South Cong. ch. 43 00
Machias, Friend, 5 00
Phippsburg, Cong. ch. 3 70
Portland, Mary S. Eastman, 25
South Freeport, Cong. ch. 7 00——323 46

NEW HAMPSHIRE

East Andover, Cong. ch. 3 80
East Concord, Y. P. S. C. E., for Shao-wu, 5 00
Laconia, Mrs. Gertrude S. Blakely, 70
Lakeport, W. C. Landis, 3 00
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 70 01
Nashua, 1st Cong. ch, Sunshine Mission Circle, for Shao-wu, 3 30——85 81

VERMONT

Brattleboro, Center ch. 88 72
Cambridge, Jeffersonville Cong. ch., 10; S. M. Safford, 5, 15 00
East St. Johnsbury, 3d Cong. ch. 14 00
Middletown Springs, Cong. ch., toward support Rev. E. A. Yarrow, 15 00
Northfield, Cong. ch., toward support Rev. John X. Miller, 19 21
Pittsford, Cong. ch., toward support Rev. E. A. Yarrow, 1 00
Roxbury, Cong. ch. 2 25
St. Johnsbury Center, Cong. ch., toward support Rev. C. K. Tracy, 4 00
Springfield, 1st Cong. ch. 47 81
Sudbury, Y. P. S. C. E., for Shao-wu, 5 00
Vershire, Cong. ch., toward support Dr. C. W. Young, 5 00
West Brattleboro, Cong. ch. 12 60
Westminster, Cong. ch. 20 00
Weybridge, Y. P. S. C. E., for Shao-wu, 30 00
Winooski, Cong. ch. 3 00
Woodstock, Cong. ch. 20 27——302 86

MASSACHUSETTS

Andover, Charlotte S. Abbot, for Bible-reader in India, 10 00
Berlin, 1st Cong. ch. 4 30
Beverly, Dane-st. Cong. ch., toward support Rev. R. Winsor, 242 00
Boston, Union ch., 176.68; do., A friend, 100; Berkeley Temple, 47.31; Winthrop ch. (Charlestown), 46.71; Emmanuel Sab. sch., for Shao-wu, 15; 2d ch. (Dorchester), 10; Shawmut ch., 10; Central ch., 3; Y. P. S. C. E., Pilgrim ch., toward support Dr. F. C. Wellman, 25; Y. P. S. C. E., Village ch. (Dorchester), for do., 5; Friend, toward support Dr. E. L. Bliss, 50; Martha and Mary Guild, 5, 493 70
Brookline, Harvard ch. 257 87
Cliftondale, 1st Cong. ch. 26 47
Concord, Trin. Cong. ch. 44 54
Dracut, 1st Cong. ch., Friend, 1 00
Easton, Y. P. S. C. E., for Shao-wu, 30 00
Erving, Cong. ch. 1 60
Everett, Mystic Side Cong. ch. 7 06
Fall River, Central Cong. ch., 57.93; Broadway ch., 2.74, 60 67
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 150 00
Grafton, Cong. ch., toward support Rev. E. C. Partridge, 58 84
Greenfield, Mrs. E. M. Russell, 20 00
Groton, Union Cong. ch., to const. HERBERT W. TAYLOR, H. M. 144 83
Hanover, 2d Cong. ch. 2 80
Haverhill, Riverside Y. P. S. C. E., for Shao-wu, 5 00
Holyoke, 1st Cong. ch. 22 69
Housatonic, C. C. French, 4 25
Indian Orchard, Union Cong. ch. 6 11
Lowell, 1st Trin. Cong. ch., 26.09; M. J. Martin, 1, 27 09
Lunenburg, Cong. ch. 7 00
Lynn, 1st Cong. ch. 26 00
Maynard, Cong. ch. 33 72
Medfield, Cong. ch., 15.50; Friend, 15, 30 50
Melrose Highlands, Y. P. S. C. E., for Shao-wu, 10 00
Methuen, 1st Parish ch. 65 24
Middleboro, Central Cong. ch. 67 06
Monson, E. B. G. M. 5 00
Newburyport, Whitefield Cong. ch., 8.35; Belleville Cong. ch., Progressive Miss. Club, 4, 12 35
Newton, Eliot ch. 154 00
Newton Center, Fred A. Gardiner, 5 00
Northampton, 1st Cong. ch., toward support Dr. and Mrs. F. F. Tucker, 112 00
North Brookfield, 1st Cong. ch. 50 00
North Rochester, Rev. John Trowbridge, 3 00
North Woburn, Cong. ch. 9 04
Orange, Central Cong. ch. 38 21
Petersham, Elizabeth B. Dawes, 200 00
Plymouth, ch. of the Pilgrimage, 11 00
Princeton, 1st Cong. ch. 66 48
Reading, Cong. ch. 20 00
Sheffield, Cong. ch. 5 18
Shelburne Falls, Cong. ch. 2 25
Shrewsbury, Cong. ch. 15 00
Somerville, Broadway Cong. ch., 51.13; Highland Cong. ch., 25, 76 13
South Acton, Y. P. S. C. E., for Shao-wu, 3 00
Southbridge, Cong. ch., Member, 3 00
South Framingham, Grace Cong. ch. 105 12
South Weymouth, Mrs. C. T. Titcomb, 15
Spencer, 1st Cong. ch., toward support Rev. S. C. Bartlett, 500 00
Springfield, 1st ch. of Christ, 150.47; Olivet Cong. ch., 14.55; Thank offering, 20; Women's Club, 8.75, 193 77
Townsend, Cong. ch. 22 79

Turners Falls, 1st Cong. ch. 7 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 188 13
West Boylston, 1st Cong. ch. 6 15
Westhampton, Cong. ch. 24 00
West Medford, Y. P. S. C. E., toward support Rev. C. S. Sanders, 35 00
Williamstown, John H. Hewitt, 4 25
Worcester, Piedmont ch., of which 247.63 toward support Dr. J. B. McCord, 286.63; Plymouth Cong. ch., 92.16; Union ch., 35, 413 79
Worcester Co., Friend, to const. Rev. J. Lewis Evans, H. M. 50 00
———, Friend, 2 00—4,203 13
Legacies.—Dalton, Mary E. Crane, by Frederick G. Crane and Mary Crane Johnson, Ex'rs, 5,000 00
Enfield, J. B. Woods, by R. M. Woods, Trustee, add'l, 80 00
Newton Center, Ivory Harmon, by Rev. D. A. Morehouse, 2,400 00
Northampton, Numan Clark, add'l, 13 00
Westfield, Norman T. Leonard, by Harold P. Moseley, add'l, 96 00—7,589 00
11,792 13

RHODE ISLAND

Newport, E. P. Allen, 25
Pawtucket, Park-pl. Cong. ch., of which 11 for Sendai, 16 00
Providence, Beneficent Cong. ch. 21 85
Slatersville, Y. P. S. C. E. 4 25
Woonsocket, Globe Cong. ch. 31 00——73 35

CONNECTICUT

Berlin, 2d Cong. ch., 40.20; Y. P. S. C. E., for work in Japan, 5, 45 20
Bridgeport, West End Cong. ch. 24 99
Buckingham, Cong. ch., for Aruppukottai, 10 25
Colchester, 1st Cong. ch. 54 14
East Windsor, 1st Cong. ch., for native preacher, Turkey, 50; Miss E. M. Bartlett, 1, 51 00
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Hartford, 4th Cong. ch., 100; Farmington-av. Cong. Sab. sch., Mrs. W. P. Williams' class, for Shao-wu, 1, 101 00
Lebanon, 1st Cong. ch. 17 25
Long Ridge, Cong. ch. 5 00
Madison, 1st Cong. ch. 12 35
Middletown, 1st Cong. ch., toward support missionary, 166.14; Swedish Cong. ch., 2.40, 168 54
Naugatuck, Cong. ch. 150 00
New Haven, United ch. 250 00
Northfield, Cong. ch. 4 98
Riverton, Cong. ch. 2 00
Salisbury, 1st Cong. ch., toward support Dr. F. D. Shepard, 10 35
Scotland, Cong. ch. 1 00
Sherman, Cong. ch. 20 00
Simsbury, 1st ch. of Christ, Mission Band, toward support Rev. John E. Merrill, 30 00
Somers, Cong. ch. 9 84
Southington, Caroline Doane, 5; Mrs. J. H. Merriman, 1, 6 00
South Norwalk, 1st Cong. ch., 53.75; do., Jacob M. Layton, 100, all toward support Dr. and Mrs. H. L. Underwood, 153 75
Stratford, Cong. ch. 23 27
Thomaston, 1st Cong. ch. 24 81
Torrington, 1st Cong. ch., for Japan, 2 60
Trumbull, Cong. ch. 10 00
Walton, Cong. ch. 18 35
West Hartland, Cong. ch. 2 00
Winchester, Cong. ch. 3 16
———, Middlesex Conference, 9 50—1,271 33
Legacies.—Hartford, Daniel Phillips, by Ward W. Jacobs, Ex'r, add'l, 5,156 23
6,427 56

NEW YORK

Arcade, Cong. ch. 5 00
Brooklyn, Plymouth ch., 129; Lewis-av. Cong. ch., 75.02; Clinton-av. Cong. ch., Atlantic-av. Chapel, 8.23; Catherine F. Abbot, for Bible-reader in India, 25; Friend of missions, 1, 238 25
Crownpoint, Cong. ch. 3 40
Dongan Hills, Mrs. Arthur E. Foote, 100 00
Homer, Cong. ch. 21 26
Jamestown, F. M. 25 00
Madrid, Y. P. S. C. E., for Shao-wu, 5 00
Morrisville, Cong. ch. 18 00
New York, Manhattan ch., 279.85; Christ Cong. ch., A friend, 30; Broadway Tab. Cong. ch., 25; Welsh Cong. ch., 10; Mrs. Harriet S. Niles, 17.50, 362 35
Oxford, Y. P. S. C. E. of 1st Cong. ch., for Shao-wu, 15 00
Portland, Cong. ch. 3 38
Riverhead, Sound-av. Cong. ch., 33.92, and Y. P. S. C. E., for Shao-wu, 30, 63 92
Royalton (Gasport), 1st Cong. ch. 11 00
Savannah, Cong. ch. 8 30
Sherburne, A. B. 150 00
Spencerport, Y. P. S. C. E. of 1st Cong. ch., for touring expenses around Sivas, 10 00
Syracuse, Geddes Cong. ch. 15 40
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Wellsville, Y. P. S. C. E., for Shao-wu, 10 00
Winthrop, Cong. ch. 6 00
Woodville, Cong. ch., Miss. Soc. 5 00
Yonkers, Mr. and Mrs. Allan Bourn, 150 00—1,238 96

NEW JERSEY

Newark, Y. P. S. C. E. of Belleville-av. Cong. ch., for native preacher, Madura, 10; Miss K. L. Hamilton, 5, 15 00
River Edge, Cong. ch. 26 00——41 00

PENNSYLVANIA

Allegheny, 1st Cong. ch. 6 25
Chandler's Valley, Swedish Cong. ch., Woman's Miss. Soc. 2 00
Leraysville, Y. P. S. C. E., for Shao-wu, 10 00
Philadelphia, Rev. E. F. Fales, for Japan, 10 00
Wilkesbarre, 1st Welsh Cong. ch. 20 00——48 25

VIRGINIA

Falls Church, Cong. ch. 11 00

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Southern Pines, Cong. ch. 57 11
Tryon, Cong. Sab. sch., for work in Japan, 7 50——67 11

GEORGIA

Augusta, 1st Cong. ch. 1 00
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Pleasant Hill, Cong. ch. 2 45
Seville, Williford Cong. ch. 80——4 75

FLORIDA

Avonpark, Union Cong. ch. 14 13
Deland, A. H. 8 31
Melbourne, Cong. ch. 5 00
Parker, Della G. Washburn, 5 00——32 44

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Welsh, Cong. ch. 7 00——12 00

TENNESSEE

Lafollette, Cong. ch. 5 00

TEXAS

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Orange, Mrs. Amanda Harden and family, 50——5 50

MISSOURI

Carthage, 1st Cong. ch. 21 15
Kansas City, Beacon Hill Cong. ch. 8 60
St. Joseph, Tabernacle Cong. ch. 63 60
St. Louis, Mary P. Hancock, for Shao-wu, 27 00——120 35

OHIO

Ashland, 1st Cong. Sab. sch., for Shao-wu, 10 00
Belpre, Cong. ch. 8 00
Cleveland, East Madison-av. Cong. Sab. sch., for outstation, Rahuri, 25; Mary F. Willard, 5, 30 00
Cuyahoga Falls, Cong. ch. 4 40
Defiance, T. B. Goddard, 500 00
East Cleveland, East Cong. ch. 7 50
Fairport Harbor, Friend, through Rev. A. E. Harding, 1 00
Fredericksburg, Cong. ch. 5 65
Gambier, Sarah J. Storr, 8 50
Jefferson, Cong. ch. 26 25
Kent, 1st Cong. ch. 21 40
Lyme, Cong. ch., of which 10 from Rev. B. V. Child, 27 64
Medina, Cong. ch. 242 35
North Fairfield, Y. P. S. C. E., for Shao-wu, 5 00
Oberlin, 1st Cong. ch., 73.47; 2d Cong. ch., 41.83, 115 30
Olmstead Falls, Cong. ch. 5 00
Sandusky, 1st Cong. ch. 32 87
Shandon, Cong. ch. 22 60
Springfield, Miss F. W. Frantz, for work, Foochow, 6 25
Toledo, Washington-st. Cong. ch. 21 23
Youngstown, John J. Thomas, for student, Foochow, 25 00—1,125 94

ILLINOIS

Cambridge, 1st Cong. ch. 12 50
Chicago, Warren-av. Cong. ch., 28; Douglas Park Cong. ch., 10; Covenant Cong. ch., 9.74; Evanston-av. Cong. ch., 4.50, 52 24
Clifton, Cong. ch. 3 46
Earlville, Cong. ch. 35 00
Edelstein, Cong. ch. 1 50
Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, 50 00
Geneva, "Geneva." 100 00
Gridley, Rev. J. C. Myers, 5 00
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Marseilles, Dr. R. N. Baughman, 450.50; J. Q. Adams, 25, 475 50
Morgan Park, Cong. ch. 9 41
Morris, 1st Cong. ch. 10 00
Naperville, Cong. ch. 55 00
New Windsor, Cong. ch. 4 60
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 94.24; Wm. A. Pell, 4.25, 98 49
Princeton, 1st Cong. ch. 49 64
Shabbona, Cong. ch. 16 65
Streator, Rev. J. E. Bissell, 10 00
Sycamore, Cong. ch. 63 74
Waverly, Cong. ch. 17 70
Wheaton, College ch. 16 12—1,102 87
Legacies.—Cambridge, H. G. Griffin, by F. N. Streed, Ex'r, 20 00
Chicago, John H. Kedzie, by John H. Kedzie, Jr., Ex'r, 250 00——270 00

1,372 87

MICHIGAN

Breckenridge, Y. P. S. C. E., for Shao-wu, 7 50
Ellsworth, Cong. ch. 1 00
Kalamazoo, 1st Cong. ch. 70 00
Lansing, Pilgrim Cong. ch. 14 00
Metamora, Pilgrim Cong. ch. 4 00
Pinckney, Cong. ch. 3 75
St. Clair, Cong. ch. 14 00
Vicksburg, 1st Cong. ch. 9 46
Wolverine, Cong. ch. 3 10——126 81

WISCONSIN

Depere, Rev. Q. L. Dowd, 15 00
Endeavor, Cong. ch. 3 25
Evansville, 1st Cong. ch., toward support Rev. Merlin Ennis, 31 17
Hayward, Dr. T. A. Blochley, 10 00
Madison, 1st Cong. ch. 309 65
Mondovi, 1st Cong. ch. 6 65
Rochester, Cong. ch. 28 49——404 21

IOWA

Davenport, Horace T. Bushnell, 10 00
Dubuque, Mrs. D. S. G. Worcester, thank offering, 5; Mrs. S. J. Williams, in memory of A. W., 4.25, 9 25
Kinross, Mrs. Mary Ferguson, 4 25
New Hampton, Rev. A. Kern, 2 00
Prairie City, 1st Cong. ch. 9 00
Sibley, 1st Cong. ch. 15 00——49 50

MINNESOTA

Claremont, Cong. ch. 5 00
Faribault, Cong. ch. 19 77
Glyndon, Cong. ch. 4 40
Lake City, 1st Cong. ch. 6 47
Minneapolis, Plymouth ch., toward support Rev. Alden H. Clark, 100; Y. P. S. C. E. of Como-av. Cong. ch., for Shao-wu, 30, 130 00
New Brighton, Cong. ch., Ladies' Aid Soc. 5 00
Red Wing, D. C. Hill, 5 00
Selma, Cong. ch. 1 50
Silver Lake, Cong. ch. 114 10
Spring Valley, 1st Cong. ch. 19 65
Stillwater, Grace Cong. ch. 4 05
Verndale, Clara E. McMillan, 25
Wabasha, Cong. ch. 11 25
Winona, Mrs. K. M. Jenney, 10 00——336 44

KANSAS

Alton, 1st Cong. ch. 7 70
Kansas City, A Kansas Congregationalist, 1 00
Western Park, Cong. ch. 1 79——10 49

NEBRASKA

Doniphan, Cong. ch. 6 00
Eureka, H. Woesh, 5 00
Friend, 1st Cong. ch. 27 00
Hallam, Cong. ch., Woman's Soc., 10; Mrs. E. L. Hobein, 10, 20 00
Harvard, 1st Cong. ch. 27 31
Omaha, Cherry Hill Cong. Sab. sch., for Shao-wu, 3 06
Timber Creek, Ger. Cong. ch. 2 60——90 97

CALIFORNIA

Alameda, 1st Cong. ch. 34 72
Berkeley, Miss Mary L. Newcomb, 5,000 00
Compton, Cong. ch. 9 40
Escondido, ch. of Christ, 9 90
Hyde Park, Cong. ch. 5 00
Los Angeles, Park ch., Ladies' Miss. Soc., 12; A friend of the cause, 5, 17 00
Petaluma, Cong. ch. 70 05
San Bernardino, 1st Cong. ch. 17 45
Santa Barbara, Cong. ch. 55 35
Santa Cruz, Cong. ch. 64 85

Sonoma, Cong. ch. 12 60
Tulare, Cong. ch. 7 00
Ventura, Cong. ch. 28 50—5,331 82

Correction.—In March *Herald*, Berkeley, K. E. Soc., 5, should be Santa Rosa, Cong. ch., K. E. Soc., 5.

OREGON

Corvallis, Cong. ch. 4 50
Elliott Prairie, Cong. ch. 2 00
Hood View, Cong. ch. 11 00
Hubbard, Cong. ch. 6 44
Lexington, Cong. ch. 3 00
Rainier, Cong. ch. 3 30
Sherwood, Cong. ch. 1 35
Smyrna, Cong. ch. 4 35
Woodburn, Bethel Cong. ch. 1 25——37 19

WASHINGTON

Alderton, Cong. ch. 4 60
Blaine, Cong. ch. 7 00
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Dayton, 1st Cong. ch. 11 00
Deer Park, Open Door Cong. ch. 9 21
Eagle Harbor, Cong. ch. 3 50
Edison, Cong. ch. 5 00
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Eureka, Cong. ch. 2 75
Ferndale, Cong. ch. 10 60
Forks, Cong. ch. 2 25
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Preston, Carpenter Cong. ch. 7 20
Puyallup, Plymouth Cong. ch. 1 20
Roy, Cong. ch., Friend, 10 00
South Bend, Cong. ch. 5 50
Spokane, West Side Cong. ch. 20 25
Tolt, Cong. ch. 2 45
Washougal, Cong. ch. 25 00——204 51

NORTH DAKOTA

Dexter, Cong. ch. 1 25
Harvey, 1st Cong. ch. 13 65
Harwood, Cong. ch. 1 00
Jamestown, Cong. ch. 6 50
Wahpeton, 1st Cong. ch. 5 80——28 20

SOUTH DAKOTA

Buffalo, Cong. ch. 1 51
Cheyenne River, Cong. ch. 2 12
Elk Point, Cong. ch. 12 34
Eureka, Bethel 2d ch. (German), 4 00
Gothland, Cong. ch. 2 00
Little Moreau, Cong. ch. 2 00
Lower Cheyenne, Cong. ch. 92
Milbank, 1st Cong. ch. 34 04
Moreau River, Cong. ch. 1 60
Oahe, Cong. ch., .79; David Yusicupi, 5, 5 79
Rapid City, Cong. ch. 25 10
Virgin Creek, Cong. ch. 89——92 31

WYOMING

Sheridan, Cong. ch. 13 35

INDIAN TERRITORY

Vinita, Cong. ch. 5 91

NEW MEXICO

Albuquerque, 1st Cong. ch. 40 00

OKLAHOMA

Carrier, Friedens Cong. ch. 1 75
Mt. Hope, Cong. ch. 5 00——6 75

CANADA

Duntroon, Mrs. Agnes Campbell, 25
Granby, Rev. R. K. Black, 10 00
Montreal, David Currie, of which 5 for Japan, 10 00——20 25

HAWAII

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FOREIGN LANDS AND MISSIONARY STATIONS

England, London, Miss S. Louisa Ropes, 75 00
Italy, Florence, Friend, 50 00
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CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
Rev. Wm. T. Gunn, Embro, Ontario, Canada
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ST. PAUL'S INSTITUTE

Income and contributions received, 1,250 00

FROM JAFFNA MEDICAL MISSION ENDOWMENT

For native assistants to December 31, 1904, 208 00

FROM WOMAN'S MEDICAL MISSION, JAFFNA

For salaries Dr. Curr, Dr. Young, and native assistants to December 31, 1904, 742 71

RUTH TRACY STRONG FUND
(For work at Beira, East Africa)

MASSACHUSETTS.—Boston, Samuel B. Capen, 20 00
CONNECTICUT.—Naugatuck, Y. P. S. C. E. 5 00
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MICHIGAN.—Ann Arbor, 1st Cong. ch. 40 57
AFRICA.—Melsetter, Miss H. J. Gilson, 5 00
155 57

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For insurance, American College for Girls, 209 76
(Aux. Manhattan ch., New York City), toward support Mrs. F. B. Bridgman, 18 05—14,306 83

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CONNECTICUT.—Groton, Cong. Sab. sch., 5.91; Plantsville, Cong. Sab. sch., for school in Turkey, 17; Thomaston, do., 25, 47 91
NEW YORK.—Brooklyn, Clinton-av. Cong. ch., Atlantic-av. Sab. sch., 17.84; New York, Bethany Cong. Sab. sch., 20; Portland, Y. P. S. C. E., 2.62, 40 46
NEW JERSEY.—East Orange, Trinity Cong. Sab. sch., Prim. Dept., 5; Plainfield, Y. P. S. C. E., 20, 25 00
PENNSYLVANIA.—Sharon, 1st Y. P. S. C. E. 1 34
GEORGIA.—Augusta, 1st Cong. Sab. sch. 4 12
MISSOURI.—Hickman Mills, Cong. Sab. sch., 1.18; Sedalia, Y. P. S. C. E., 2, 3 18
OHIO.—Madison, Central Cong. Sab. sch., 5.59; Medina, Y. P. S. C. E., 20; Unionville, Cong. Sab. sch., 2, 27 59
ILLINOIS.—Moline, 2d Cong. Sab. sch., 3.75; Morgan Park, Cong. Sab. sch., 4.47; New Windsor, do., 3; Sandwich, do., 5, 16 22
IOWA.—Farragut, Jun. Y. P. S. C. E. 2 00
MINNESOTA.—Cannon Falls, Cong. Sab. sch., 5; St. Paul (Merriam Park), Olivet, Cong. Sab. sch., 6, 11 00
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255 19

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88 60

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